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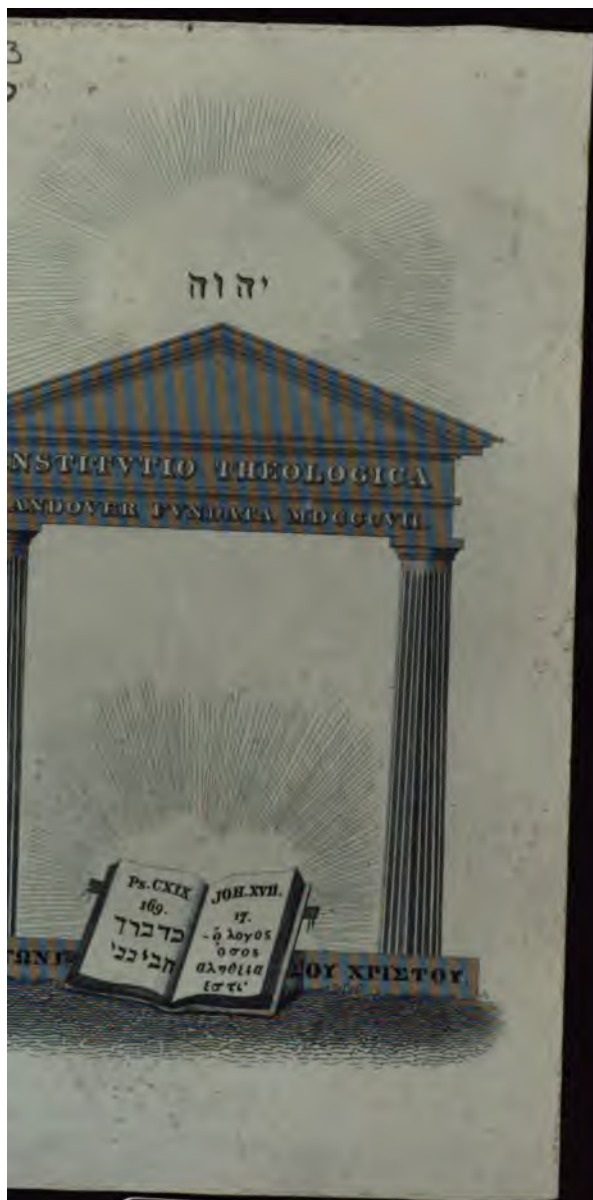
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NEW TESTAMENT

REVISED VERSION





THE
NEW TESTAMENT
OF
OUR LORD AND SAVIOUR
JESUS CHRIST.

This edition is an exact reprint of the Oxford
and Cambridge Editions, authorized by the AMER-
ICAN COMMITTEE OF REVISION, of which

PHILIP SCHAFF is *President*,

GEO. E. DAY, *Secretary*.

PHILADA., June, 1881.

PUBLISHED BY A. J. HOLMAN & CO.

The proof-sheets have been read
and corrected in a thorough and
most critical manner by the

REV. JOHN B. FALKNER, D.D.,
PHILADELPHIA.

Great care has been taken to
make this edition a fac-simile of
the English, and we believe it
to be free from errors.

WESTCOTT & THOMSON,
ELECTROTYPERS, PHILADELPHIA.

1815

AUTHORIZED REVISED VERSION.

THE

NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST:

TRANSLATED OUT OF THE GREEK;

BEING THE VERSION SET FORTH A.D. 1611,

COMPARED WITH THE MOST ANCIENT AUTHORITIES, AND REVISED

A.D. 1881.

TEXT CONFORMABLE TO THAT OF THE UNIVERSITIES OF

Oxford and Cambridge.

CONTAINING A HISTORY OF THE BOOKS OF THE NEW TESTAMENT.

PHILADELPHIA:

A. J. HOLMAN & CO.,

1020 ARCH STREET.

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1881.



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PUBLISHERS' PREFACE.

THE King James Version of the Bible has been used by all English-speaking people for two hundred and seventy years, and until ten years ago no attempt had been made, by any representative body of Christians, to correct that Version. In 1870 the Convocation of Canterbury inaugurated a movement for a revised translation, to be made by many of the most eminent scholars of England and the United States. An Executive Committee was appointed, who organized in England two Revision Committees, one for the Old Testament and the other for the New Testament. By invitation of the English revisers, two similar Committees, composed of distinguished scholars of all denominations, were organized in America to co-operate with them. The Committees laboured diligently to complete the work, and gave their services without compensation. The Christian world rightly regarded this enterprise as the great event of the nineteenth century, and the people of America, in common with those of England, have waited with great anxiety and interest for the result.

To search the many MSS. brought to light since A. D. 1611, to gather the results of the biblical learning of centuries, and to give them to the people in the Revised Version of the New Testament now before us, was a vast undertaking and a most praiseworthy enterprise.

The Revision Committee, aided by the best editorial talent in the world, have presented the Revised New Testament in a most attractive and readable form. They have adopted the paragraph style in place of dividing up the subject-matter into verses of short sentences, thus rendering the Scriptures more easily understood and enabling the work to be printed in a much larger type and in a more compact and readable form for study.

The New Testament Committee, through their chairman, the Rt. Rev. Dr. Ellicott, bishop of Gloucester and Bristol, have reported to the

Convocation of Canterbury the completion of their labours. In presenting the report he alluded to the great value of the assistance rendered by the American Committee, and suggested that a vote of thanks be sent to the presiding bishop of the United States, with the request that he would communicate it to all the other members of the Committee.

The English press have recognized the importance of the part borne in the work by the American revisers, and have intimated that it would have been well had more of their suggestions been adopted. Those Readings and Renderings of the American Committee which were rejected by the majority of the revisers appear in the Appendix to this volume.

The type for this edition was set from the authorized standard English editions; the proof was very carefully read by many expert and competent proof-readers, and received a final revision from the Rev. John B. Falkner, D. D., of this city. We think that the text is absolutely free from errors, which cannot be said of several of the cheap English editions and hurried American reprints.

We take pleasure in presenting this edition of the Revised New Testament to the public, believing that much good will result from the circulation and reading of this more perfect Version of the New Testament of our Lord and Saviour Jesus Christ.

PHILADELPHIA, June, 1881.

PREFACE.

THE English Version of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly known by the name of the Authorised Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognised in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539-41 in the reign of Henry VIII; next, the publication of the Bishops' Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1611, two require special notice; first, the Greek Text which it appears to have represented; and secondly, the character of the Translation itself.

1. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgement, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the

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last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms:— 'The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the original will permit.' There was, however, this subsequent provision:— 'These Translations to be used, when they agree better with the text than the Bishops' Bible: Tyndale's, Matthew's, Coverdale's, Whitchurch's, Geneva.' The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version. They do not however appear to have frequently returned to the renderings of the other Versions named in the rule, where those Versions differed from the Bishops' Bible. On the other hand, their work shews evident traces of the influence of a Version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek original.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows:— 'When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.' With this rule was associated the following, on which equal stress appears to have been laid:— 'The old ecclesiastical words to be kept, viz. the word *Church* not to be translated *Congregation*, &c.' This latter rule was for the most part carefully observed; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been guided by the feeling that their Version would secure for the words they used a lasting place in the language; and they express a fear lest they should 'be charged (by scoffers) with some unequal dealing towards a great number of good English words,' which, without

this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows :—' No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text.' Here again the Translators used some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the Authorized Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed :—' The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' The Translators had also the liberty, in 'any place of special obscurity,' to consult those who might be qualified to give an opinion.

Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorised Version, we must call attention to the manner in which the actual work of the translation was carried on. The New Testament was assigned to two separate Companies, the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and likewise to the four Companies to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another twelve. When it is remembered that this supervision was completed in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honoured Version which we have been called upon

to revise. We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us. Of that task, and of the conditions under which we have attempted its fulfilment, it will now be necessary for us to speak.

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorised Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commented on the twenty-second day of June 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May 1870 were as follows:—

'1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.

'2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.

'3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgement of the most competent scholars such change is necessary.

'4. That in such necessary changes, the style of the language employed in the existing Version be closely followed.

'5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.'

The Principles and Rules agreed to by the Committee of Convocation on the 25th day of May 1870 were as follows:—

'1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.

'2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English Versions.

'3. Each Company to go twice over the portion to be revised, once pro-

visionally, the second time finally, and on principles of voting as hereinafter is provided.

'4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.

'5. To make or retain no change in the Text on the second final revision by each Company, except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

'6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

'7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

'8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.'

These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule, we have carefully revised the paragraphs, italics, and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of

the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death.

At an early stage in our labours, we entered into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorised Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted our deviations from the text presumed to underlie the Authorised Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin. A better mode however of giving them publicity has been found, as the University Presses have undertaken to print them in connexion with complete Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that 'the text to be adopted' should be 'that for which the evidence is decidedly preponderating,' was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the first revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the second revision, at which a majority of two thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorised Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.

Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we

have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases 'many ancient authorities,' 'some ancient authorities,' are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, 'to introduce as few alterations as possible, consistently with faithfulness.' Our task was revision, not re-translation.

In the application however of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorised Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where the Authorised Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings. Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are,—Fourthly, alterations of the Authorised Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary *by consequence*, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorised Version have caused us much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning, we have looked to the context for guidance. If the meaning was fairly expressed by the word

or phrase that was before us in the Authorised Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word might have prescribed some modification.

There are however numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

The last class of alterations is that which we have described as rendered necessary *by consequence*; that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either 'straightway,' 'forthwith,' or 'immediately.' Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated 'straightway.' Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorised Version happens to be 'forthwith' or 'immediately.' That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of the many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorised Version as faithfulness would allow.

There are some other points of detail which it may be here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek aorist. There are numerous cases, especially in connexion with particles ordinarily expressive of present time, in which the use of the indef-

inite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel, where the combination of the aorist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed.

Changes of translation will also be found in connexion with the aorist participle, arising from the fact that the usual periphrasis of this participle in the Vulgate, which was rendered necessary by Latin idiom, has been largely reproduced in the Authorised Version by 'when' with the past tense (as for example in the second chapter of St. Matthew's Gospel), even where the ordinary participial rendering would have been easier and more natural in English.

In reference to the perfect and the imperfect tenses but little needs to be said. The correct translation of the former has been for the most part, though with some striking exceptions, maintained in the Authorised Version: while with regard to the imperfect, clear as its meaning may be in the Greek, the power of expressing it is so limited in English, that we have been frequently compelled to leave the force of the tense to be inferred from the context. In a few instances, where faithfulness imperatively required it, and especially where, in the Greek, the significance of the imperfect tense seemed to be additionally marked by the use of the participle with the auxiliary verb, we have introduced the corresponding form in English. Still, in the great majority of cases we have been obliged to retain the English preterite, and to rely either on slight changes in the order of the words, or on prominence given to the accompanying temporal particles, for the indication of the meaning which, in the Greek, the imperfect tense was designed to convey.

On other points of grammar it may be sufficient to speak more briefly.

Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of English idiom, as well as the general tenor of each passage. Sometimes we have felt it enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence. Sometimes, conversely, we have had to tolerate the presence of the definite article in our Version, when it is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have been careful to observe the use of the article wherever it seemed to be idiomatically possible: where it did not seem to be possible, we have yielded to necessity.

As to the pronouns and the place they occupy in the sentence, a subject often overlooked by our predecessors, we have been particularly careful; but here again we have frequently been baffled by structural or idiomatic peculiarities of the English language which precluded changes otherwise desirable.

In the case of the particles we have met with less difficulty, and have been able to maintain a reasonable amount of consistency. The particles in the Greek Testament are, as is well known, comparatively few, and they are commonly used with precision. It has therefore been the more necessary here to preserve a general uniformity of rendering, especially in the case of the particles of causality and inference, so far as English idiom would allow.

Lastly, many changes have been introduced in the rendering of the prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have however borne in mind the comprehensive character of such prepositions as 'of' and 'by,' the one in reference to agency and the other in reference to means, especially in the English of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence.

3. We now come to the subject of Language.

The second of the rules, by which the work has been governed, prescribed that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorised Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorised Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorised Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

In regard of Proper Names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best to follow generally the

rule laid down for our predecessors. That rule, it may be remembered, was to this effect, 'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debateable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labors were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorised Version, was supported by at least one third, and, where it differs from the Authorised Version, by at least two thirds of those who were present at the second revision of the passage in question.

A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of Italics, the arrangement in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and, last of all, the Titles of the different Books that make up the New Testament,—all of them particulars on which it seems desirable to add a few explanatory remarks.

(a) The determination, in each place, of the words to be printed in italics has not been by any means easy; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorised Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorised Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blay-

ney in the Oxford Edition of 1769. None of them however rest on any higher authority than that of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into uniformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870-73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless require to be present in the Version; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

(b) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The present arrangement will be found, we trust, to have preserved the due mean between a system of long portions which must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorised Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, end where there is no sufficient break in the sense. The division of chapters into verses, which was introduced into the New Testament for the first time in 1551, is an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked; but if any one will consider for a moment the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular. The arrangement by chapters and verses undoubtedly affords facilities for reference: but this advantage we have been able to retain by placing the numerals on the inside margin of each page.

(c) A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetical character of the quotation, but as also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.

(d) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavier system of stopping, or,

in other words, that system which, especially for convenience in reading aloud, suggests such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(e) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances, we have deemed it best to leave unchanged the titles which are given in the Authorised Version as printed in 1611.

We now conclude, humbly commending our labours to Almighty God, and praying that his favour and blessing may be vouchsafed to that which has been done in his name. We recognised from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organised efforts of scholarship and criticism, unless assisted by Divine help.

We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All endeavours to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognised in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility, and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

JERUSALEM CHAMBER,
WESTMINSTER ABBEY.
11th November 1880.

A SUMMARY
OF THE
BOOKS OF THE NEW TESTAMENT,
COMPRISING THEIR
AUTHENTICITY, AUTHORSHIP, AND CONTENTS,
ACCORDING TO THE LATEST AUTHORITIES.

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THE word Bible (Gr. *Biblia* = Books) is not very unlike our term Library. The Bible is the Library of Divine Revelation, the collection of Books in which the history of that revelation is recorded, and the literature thereof preserved. It consists of two parts totally unconnected, as far as human design is concerned: the former of these, the Old Testament or Covenant, is written in Hebrew and Aramaic—i. e. in the older and the more modern language of the ancient Jews. It consists of three parts: (1) the Law, (2) the Prophets, and (3) the Psalms (Luke xxiv. 44), which together comprise what is meant by "the Scriptures" in the New Testament. The first of these is known as the Pentateuch, or *Five Books* of Moses:—the second was divided by the Jews into two parts, (a) the former and (b) the latter Prophets; or (a) Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings, and (b) Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets; while the third embraced all the other books not yet enumerated, and began with the Psalms (from whence its name). The Law and the Prophets (but not the Psalms) were divided into Lessons by the Jews. Thus our Lord "stood up to read" the *appointed lesson* (Luke iv. 16). The writings of the Old Testament extend over a period of at least 1000 years. The writings of the New Testament are of four kinds: (1) the Gospels, (2) the Acts, (3) the Epistles of S. Paul, S. James, S. Peter, S. John, S. Jude, and (4) the Revelation. These, commencing with 1 Thessalonians and ending with Revelation, extend over a period of about 50 years: they may be assigned to eight (or at the most to nine) writers, all of whom wrote in Greek, which was then the language of the civilized world. There is probably no writing of the New Testament of so late a date as A. D. 100.

The interdependence of the Old Testament and the New, at once

undesigned and impossible as the result of connivance or collusion—separated as they are by an interval of 450 years, and both the combined result of various minds in various ages—the Old Testament containing as it does the germ and nucleus of the New, and the New containing the realization and fulfilment of the Old, not as a matter of contrivance, but as a matter of broad and patent history—is one of the most convincing proofs of their essential unity (the two parts corresponding like “a cloven tally”), and it must ever remain an irrefragable proof of the divine origin of Christianity. At all events, the phenomenon is unique in the history and literature of the world.

THE NEW TESTAMENT, OR “THE GOSPEL.”

S. MATTHEW.—The author of the first of the Gospels has always been believed to be the apostle *Matthew*, also called Levi and “the publican” (tax-gatherer), the son of Alphæus (Mark ii. 14), and so the brother of James the Less. He is supposed by some to have written his Gospel in Hebrew originally, but this is highly doubtful, as Hebrew was no longer the spoken language of Palestine. He probably wrote for the use of *Jewish Christians*; thus he is very careful to show that Jesus was the Messiah of the Jews, and that certain events in His life had been foretold by the prophets. Gentile readers, however, were also contemplated (chaps. i. 23; xxvii. 8, 33, 46). The kingly office of Christ is portrayed in it. This Gospel was probably the first in time as well as position. To this evangelist we owe the Sermon on the Mount (chaps. v., vi., vii.), the charge to the apostles (chap. x.), many of the parables in chap. xiii., that of the unmerciful servant (chap. xviii.), and some of those in chaps. xxi.–xxv.

S. MARK.—*Mark*, the traditional author of the second Gospel, is supposed to be the “John surnamed Mark” of Acts xii. 12, 25; xiii. 5, 13; xv. 37, 39; Col. iv. 10; 2 Tim. iv. 11; Philem. 24. His mother’s name was Mary (Acts ii. 12); she was sister to Barnabas (Col. iv. 10), and lived in Jerusalem (Acts xii. 12). Mark was the disciple of Peter (1 Pet. v. 13), the companion of Paul, and of Barnabas after his dissension with Paul about Mark’s defection (Acts xii. 25; xiii. 13; xv. 37–40). He seems later to have become reconciled to Paul (Col. iv. 10; 2 Tim. iv. 10; Philem. 24). The influence of Peter is supposed to prevail in this Gospel (chap. xvi. 7). It was written for *Gentile Christians* (chaps. v. 41; vii. 11, 34; xi. 17). The Gospels of S. Matthew and S. Mark were probably written before the destruction of Jerusalem. S. Mark relates but few discourses; minuteness of detail is a characteristic of his Gospel, and the *human nature* of our Lord is strongly illustrated—*e. g.* chap. iii. 5. The discourse (chap. ix. 38–50) is peculiar to S. Mark; so is the narrative (chap. vii. 31, etc.).

S. LUKE.—*Luke* is the traditional author of the third Gospel. He is mentioned in Col. iv. 14; Philem. 24; 2 Tim. iv. 11. He was a

physician, and apparently not born a Jew (Col. iv. 11). He seems to have joined S. Paul in his second journey at Troas (Acts xvi. 10), and again (Acts xx. 5) he went with him to Jerusalem and to Rome (Acts xxvii. 1; xxviii. 16), and was with him till the date of 2 Tim. iv. 11. S. Luke was not an eye-witness of our Lord's life, nor a minister of the word from the beginning, but wrote his Gospel from the testimony of those who were both. To S. Luke we owe our knowledge of the chief events recorded in chaps. i.-iii., the discourses of ix. 51-xviii. 15, the events of xxiv., etc., and especially of our Lord's ascension. His Gospel is characterized by its *universality*, and was designed specially for *Gentile use*; thus our Lord's genealogy is traced to Adam, etc. S. Luke's Gospel was clearly written before the Acts of the Apostles (Acts i. 1); and if the Acts were written shortly after Paul's imprisonment at Rome (Acts xxviii. 30), the Gospel must have been written a few years earlier, perhaps in 58-60 A. D. It is the *most complete* of the four Gospels.

S. JOHN.—*John* was the son of Zebedee and Salome, and probably the younger brother of James. He was a Galilean and a fisherman on the lake, and a man apparently of some substance (Mark i. 20). His mother was one of those who ministered to our Lord of their substance (Luke viii. 3; xxiii. 55; Mark xvi. 1; John xix. 27). He was apparently a disciple of John the Baptist (chap. i. 41), but followed Jesus from the first; so we have in chaps. ii.-v. events which happened before the records of the other evangelists begin. From chap. xviii. 15 and other indications he seems to have been familiar with the high priest Caiaphas, and a tradition describes him as of a priestly family. He was the disciple "whom Jesus loved" (chaps. xiii. 23; xix. 26; xx. 2; xxi. 7, 20, 24), and as such was favored with a peculiar closeness of intimacy with our Lord (Mark v. 37; Matt. xvii. 1; xxvi. 37; John xix. 17). S. John is further mentioned in the Acts iii., viii. 14-25, in Gal. ii. 9, and Rev. i. 9. St. John's object in writing his Gospel is set forth in the preface (chaps. i. 1-14, and xx. 30, 31); it is the *Incarnation of the Word and the glorification of the Word Incarnate*. This is shown by the testimony of John himself, recorded in chaps. i.-iii.; by the miracles of Christ, in chaps. ii.-ix.; by His conflict with the Jews, in chaps. v.-xii.; by His own discourses, in chaps. xiii.-xviii.; by his sufferings, death, and resurrection, in chaps. xviii.-xxi. There are many indications of the writer having been an eye-witness of what he records. We discern who the writer was from the last chapter, where it is plain that he is one of the seven enumerated in ver. 2 (comp. vers. 20, 24), and no one of them but the younger son of Zebedee fulfils all the conditions requisite. It was probably the latest of the Gospels, and written perhaps between 75-85 A. D.

THE ACTS.—The *Acts of the Apostles* is the natural link between the Gospels, which record our Lord's life, and the Epistles, which show the *result* of that life. It was clearly written by the author of the third

Gospel, for the author of the Acts alludes in his preface to that "former treatise." He was one of S. Paul's companions (chap. xx. 45), whom we find mentioned in Col. iv. 14, Philem. 24, 2 Tim. iv. 10, and there is no other companion to whom circumstances point so plainly as to Luke. He first joined S. Paul at Troas (chap. xvi. 10), and went with him to Philippi. Some have thought there is a yet earlier indication of his presence—*i. e.* in chap. xiv. 21: at all events, he joined him again at the date of chap. xx. 5, and continued with him to the end. It is not improbable that there are traces to be found of S. Paul's work in the narrative of the Acts, and especially in his speeches. In the discourse at Ephesus this is conspicuously the case, and also in the apology before Festus; in the apology before Felix (chap. xxiv.) and in that before the Jews (chap. xxii.) this is less so; but the intimate relations between S. Luke and S. Paul render it likely that S. Luke would have recourse to S. Paul whenever it was requisite to supply his narrative. The apology of Stephen was very probably supplied by S. Paul, who no doubt heard it. The book was written for *Christians*, whether Jews or Gentiles, for no others would have any interest in the subject-matter. The design of the writer was to exhibit the fulfilment of "the promise of the Father," of which Christ was the bearer (chap. i. 4; Luke xiv. 49), in the descent of the Holy Spirit, and in the consequences thereof by the dissemination of the gospel among Jews and Gentiles. He probably wrote about A. D. 63, and at Rome. The period of time embraced in the Acts is perhaps a little more than 30 years, from A. D. 30–62. The book is one of the most precious records of the Christian Church. To it we are indebted for our knowledge of the facts of the day of Pentecost, and the first spread of the gospel in Jerusalem (Luke xxiv. 47); the appointment of the deacons, the conversion of Saul, the acts of Peter and John, and the share of the former in the admission of the Gentiles into Christ's fold (John x. 16); the Council of Jerusalem (chap. xv.) and the three missionary journeys of S. Paul, including his imprisonment at Cæsarea, and reaching down to his final imprisonment at Rome. From chap. xiii. to the end the narrative is confined almost exclusively to the acts of S. Paul.

TO THE ROMANS.—The first in order and in importance (though not in date) of S. Paul's Epistles is that to the *Romans*. It is one of those of which the authorship is undoubted. At the time of writing S. Paul had not been at Rome (chap. i. 11, 15). He was about to set out for Jerusalem with a contribution from Macedonia and Achaia (chap. xv. 25), a journey we find mentioned in Acts xx. 1, 3 and xxiv. 17. The Epistle therefore was written before or during this journey to Jerusalem. It was carried by Phœbe, a servant of the Church at Cenchrea (chap. xiv. 1), the port of Corinth, to which city Gaius and Erastus (chap. xvi. 23) also belonged (1 Cor. i. 14; 2 Tim. iv. 20). Thus we may assume that it was written from Corinth at the close of S. Paul's stay there (Acts xx. 3; 1 Cor. xvi. 6); this would probably

be in the spring of 58 A. D., the fourth year of the reign of Nero. The Epistle is susceptible of two main divisions: (1) Doctrinal, chaps. i.-xi., and (2) practical, xii.-end. It is one of the most, if not the most, argumentative of all the apostle's writings, and contains a complete scheme of the gospel method of salvation. After a short preface (chap. i. 1-17), he shows that all mankind (both Jews and Gentiles) "have sinned and come short of the glory of God" (chaps. i. 18-iii. 23). He then shows that a remedy is provided in the bloodshedding of Jesus Christ, which becomes effectual to every man upon faith (chap. iii. 25, etc.), without conformity to the law. Abraham had likewise been accounted righteous upon faith (chap. iv.), so that this was God's *original* method. He then shows the consequences of being thus justified, its blessedness and responsibility (chaps. v.-viii.). The main argument of the Epistle culminates with this magnificent chapter. In chaps. ix., x., xi. he deals with the case of Israel and their rejection of Christ, showing that designs of mercy are at work even in that (chap. xi. 32, 33). In chaps. xii.-xv. he works out the obligation to holiness which rests on this basis of doctrine, and concludes with a list of salutations and a doxology in chap. xvi.

CORINTHIANS.—The two Epistles to the *Corinthians* are also undoubtedly by S. Paul. Corinth, a famous city of Greece, near the Isthmus which connects the Peloponnesus (Morea) with the continent, and possessed of a port on either side, Cenchrea on the east, and Lechæum on the west, had been pillaged and destroyed by Mummius, B. C. 146, but rebuilt by Julius Cæsar, B. C. 44. But, thanks to the natural advantages of its position and other causes, it soon recovered its former splendor, and in S. Paul's time had been thriving for nearly 100 years. The Christian Church at Corinth had been planted by S. Paul (Acts xviii. 1-17), who sojourned there a year and a half at that time. The 1st Epistle was written from Ephesus (chap. xvi. 9; Acts xix., xx.). S. Paul left Ephesus probably about Pentecost 57 A. D., and wrote the Epistle before leaving. The subscription in the English Bible is probably owing to a misunderstanding of chap. xvi. 5. The Epistle falls in between the dates of Acts xix. 22 and chap. iv. 17. The Church at Corinth was mostly Gentile (chap. xii. 2) and poor (i. 26; xi. 22); Crispus (chap. i. 12; Acts xviii. 8), Erastus, and Gaius (Rom. xvi. 23) were the most prominent members of it. The object of the 1st Epistle was twofold: S. Paul had been called upon to advise about marriage (chap. vii. 1), meats offered to idols (chaps. viii.-x.), the dress of women in public (chap. xi.), the exercise of spiritual gifts (chaps. xii.-xiv.), and the collection for the poor (chap. xvi.). The apostle replies, therefore, to these questions; but he had complaints also of his own to make (chap. i. 11) about the internal dissensions prevailing, as to the incestuous man (chap. v.), the disorder of the love-feasts (chap. xi.), and the denial of the resurrection (chap. xv.). He also strongly asserted his own authority (chaps. iv., ix.). It

is probable that S. Paul wrote an earlier Epistle to the Corinthians (chap. v. 9), which is lost. This must have been written between his departure from Corinth (Acts xviii. 18) and the despatch of the first existing Epistle.

The 2d Epistle to the *Corinthians* was written by S. Paul after leaving the proconsular province of Asia (chap. i. 8) and Troas (chap. ii. 12), on his way to Macedonia (chaps. viii. 1; ix. 2, 4; Acts xx. 1, 2). He had hoped to meet Titus at Troas (chap. ii. 13), and to hear of the effect of the 1st Epistle. He had not done so, but met him in Macedonia (chap. vii. 5-16). S. Paul left Ephesus about Pentecost 57 A. D. for Troas. He stayed there some little time, and went to Macedonia, where he learnt the mind of the Macedonians, and made the collection for the poor saints referred to in chap. viii. He then despatched the 2d Epistle, and afterward (Acts xx. 2) went to Greece and Corinth, and abode there three months, and is found, after travelling by land through Macedonia, at Philippi on his return at Easter, 58 A. D. This Epistle was written then in the summer or autumn of the previous year. The Epistle has three parts: (1) chaps. i.-vii., in which he sets forth his personal character and conduct in language which serves to depict the ideal minister of Christ and the ideal Christian; (2) chaps. viii.-ix., in which he urges the Corinthians to complete the collection for the poor at Jerusalem; (3) x.-xiii., in which he defends his own character and ministry. An interval of a few months occurred between the 1st and 2d Epistles, both of which were written before the Epistle to the Romans. During this interval S. Paul had not visited Corinth (chap. i. 23).

TO THE GALATIANS.—When the Epistle to the *Galatians* was written is a matter of great uncertainty; some regard it as one of the earliest and others as one of the latest of S. Paul's Epistles. Its date falls probably between 54 and 58 A. D., perhaps during S. Paul's stay at Ephesus recorded in Acts xix. The Galatians were Gauls by origin, derived from those who pillaged Delphi in the 3d century B. C., and crossed from Thrace into Asia Minor. They were feeble and vacillating in character (chaps. i. 6; iii. 1). The Galatian churches were founded by S. Paul in his first visit (Acts xvi. 6), when he was unwell (chap. iv. 13)—i. e. during his second missionary journey, about 51 A. D. They had been corrupted by Judaizing teachers, and had adopted Jewish practices with a view of making their Christian position better; thus they had virtually rejected the fulness of Christ's redemption (chaps. ii. 21; v. 4). The Epistle has two parts: (1) a defence of his apostolic authority, containing a valuable summary of his life, chaps. i., ii.; and (2) a refutation of Judaizing errors, chaps. iii.-v.

TO THE EPHESIANS.—The Epistle to the *Ephesians* is the first in order of those written from Rome. S. Paul's first visit to Ephesus is recorded in Acts xviii. 19-21. It was very short, and his work was carried on by Apollos (vers. 24, 25) and by Aquila and Priscilla (ver.

26). After visiting Jerusalem and Asia Minor, he returned thither (Acts xix. 1), and remained three years (Acts xx. 31). On his last visit to Jerusalem he sailed by Ephesus (Acts xx. 17). Some time later he left Timothy at Ephesus (1 Tim. i. 3). The object of the Epistle is general, the only special circumstance alluded to being a mission of Tychicus (chap. vi. 21, comp. Col. iv. 7-9), and his own imprisonment (probably) at Rome (Acts xxviii. 20), about A. D. 62. The Epistle has two great divisions:—(1) chaps. i., ii., iii., doctrinal; (2) chaps. iv.-vi., practical. The object of the former part is to set forth the foundation, growth, purpose, and destiny of the Christian Church; the latter deals with the momentous responsibilities and consequences resulting therefrom. It is perhaps the most sublime of all the Epistles of S. Paul.

TO THE PHILIPPIANS.—The founding of the *Philippian* Church by Paul, Silas, and Timotheus, during the second missionary journey in 51 A. D., is related in Acts xvi. 12. S. Paul probably visited Philippi again (Acts xx. 1 and 6); the Philippians *twice* relieved him (chap. iv. 15, 16; 1 Thess. ii. 2 and chap. iv. 10, 18; 2 Cor. xi. 9). This Epistle was probably written during the latter portion of S. Paul's imprisonment at Rome (Acts xxviii. 30, 31). A change appears to have come over his condition (comp. Eph. vi. 19, 28 and chap. i. 13-18); he seems to have been confined with greater strictness. It may have been written in 63 A. D. It is evident that the apostle was in danger (chaps. i. 23: ii. 23), and this fact stimulated all the more his faith and zeal (chaps. iii. 8-14; iv. 18). He was, however, not without hope that he might be released (chaps. i. 25; ii. 24).

TO THE COLOSSIANS.—The Epistle to the *Colossians* was probably written and sent at the same time as those to the Ephesians and Philemon—*i. e.* during the earlier part of the imprisonment at Rome (Acts xxviii. 30), perhaps in 61 or 62 A. D. (chap. iv. 3, 4; Eph. vi. 19, 20). The Colossian Church does not seem to have been founded by S. Paul (chap. ii. 1). It was in danger of Judaizing teachers (chap. ii. 16), as the Philippian Church seems also to have been (chap. iii. 2-5). This Epistle, like that to the Ephesians, is divisible into two parts: (1) chaps. i., ii., doctrinal, and (2) chaps. iii., iv., practical. Tychicus was the bearer of this Epistle (chap. iv. 7, 8), as he was also of that to the Ephesians (Eph. vi. 21, 22). The object of the writer was to set forth, in opposition to the false teachers, the real standing of the Colossian Christians in Christ, the majesty of His divine power (chap. i. 15, 16), the fulness of His redemption (chap. i. 14; ii. 10), and the completeness with which they were identified with Him in His new life (chaps. ii. 10; iii. 1).

THESSALONIANS.—The founding of the Church at *Thessalonica* is related in Acts xvii. 1-9. Several allusions are made in the 1st Epistle to circumstances connected with S. Paul's visit thither (chaps. i. 6, 10; ii. 2, 9, 17). He was sent away to Berea (Acts xvii. 10),

and would have visited Thessalonica again from thence, or subsequently from Corinth, but was prevented (1 Thess. ii. 18) by the arrival of certain Jewish opponents (Acts xvii. 13), on account of whom he was sent away by sea to Athens. From thence or from Berea he seems to have sent Timotheus back to Thessalonica (chap. iii. 2). He certainly expected Timothy and Silas at Athens (Acts xvii. 16), and they rejoined him at Corinth (Acts xviii. 5), and were with him when he wrote the 1st Epistle (i. 1). He remained at Corinth 18 months, and probably wrote it soon after his arrival, perhaps in 52 A. D. The first Epistle is, therefore, the first in time of all the extant Epistles of S. Paul, and this accounts for the allusions to the coming of the Lord which are to be found in these Epistles, and which in the later ones are less frequent as the writer himself became more familiar with the truth of Christ (John xvi. 13).

The 2d Epistle was written shortly (probably within a few months) after the first—*i. e.* in the interval between Acts xviii. 5 and 18. It was written to modify the erroneous impression derived from the first on the matter of the Lord's speedy return, and to console the Thessalonians under the troubles that oppressed them. It has three parts: (1) Consolatory, chap. i.; (2) The prophetic passage about the man of sin, chap. ii. 1-12; (3) Hortatory, chaps. ii. 13-iii. 18. It was written probably in 52 or 53 A. D.

TIMOTHY AND TITUS.—The two Epistles to *Timothy* and the Epistle to *Titus* are called the Pastoral Epistles, because they relate to the pastoral office. They are supposed to have been written after the imprisonment of S. Paul at Rome (Acts xxviii. 30)—*i. e.* about 66 A. D., and shortly before his death. Timotheus is first mentioned in Acts xvi. 1, 3. His father was a Greek, but his mother, Eunice, and grandmother, Lois, were Jewesses (2 Tim. i. 5; iii. 14, 15). He was circumcised, and brought into the Jewish covenant by Paul, to render him acceptable to the Jews. We read of him again (Acts xvii. 14; xviii. 5; xix. 22): he was with S. Paul when he wrote his 2d Epistle to the Corinthians in Macedonia, and again in Corinth when he wrote the Epistle to the Romans (Rom. xvi. 21); and he was one of those who waited for S. Paul and S. Luke at Troas (Acts xx. 3, 4). He was with S. Paul also at the date of Col. ii., Philem. 1, and Phil. i. 1. We do not hear of him again till 1 Tim. i. 3.

The 1st Epistle was apparently written before S. Paul's last imprisonment at Rome. He had left Timothy at Ephesus, and hoped soon to return, but wrote to him lest he should be detained (1 Tim. iii. 14, 15). He had two objects in writing: (1) To exhort him to resist and oppose the false teaching of the day; and (2) to give them directions about appointing ministers, selecting widows, and punishing offenders.

The 2d Epistle to *Timothy* was probably the very last of S. Paul's writings. He was anxious for Timothy to come to him at Rome, and

bring Mark as soon as possible (chap. i. 4; iv. 9, 11, 21). He was uncertain how it might fare with him; he was convinced that the time of his departure was at hand (chap. iv. 6), but he still hoped that Timothy might be able to come before winter (chap. iv. 21); he was then alone with S. Luke (chap. iv. 11). A touching sadness pervades this Epistle, deepened by the final desertion of Demas, one of his little band when he was before in Rome (see the Epistles to Philemon and the Colossians); but it is still full of bright hope (chaps. iv. 8, 18; i. 12). The account of Timothy (chap. iii. 10, 11) corresponds with that given in the Acts. He was not with S. Paul, however, at Antioch, but joined him shortly afterward, and would have heard of his troubles there as a recent thing.

No mention of *Titus* is found in the Acts. He first appears in Gal. ii. 1, 3, and again in 2 Cor. xii. 18; viii. 6; ii. 12, 13; vii. 6-15. From this time—when he was sent from Ephesus to Corinth to make the collection for the saints at Jerusalem, and to find out the result produced by St. Paul's 1st Epistle to the Corinthians—*i. e.* from about 57 A. D.—we do not hear of him till this Epistle was despatched in 67 A. D. He was left in Crete (chap. i. 5) for a temporary object—and was not to stay long (chap. iii. 12), but to meet S. Paul at Nicopolis (near to Actium), as he presumably did—and then went to Dalmatia (2 Tim. iv. 10), but for what purpose we do not know. The subject of the Epistle to Titus is generally the same as that of those to Timothy, mixed with matter of a personal nature, and containing statements of Christian doctrine which are to guide the teaching of Titus—*e. g.* chaps. ii. 11-15; iii. 4-8. Zenas "the lawyer" and Artemas are mentioned only here (chap. iii. 12, 13), and Apollos in no other Epistle except 1 Corinthians. For Tychicus see Acts xx. 4; 2 Tim. iv. 12; Eph. vi. 21; Col. iv. 7.

TO PHILEMON.—The Epistle to *Philemon* was one of those written from Rome in 61 or 62 A. D. Onesimus (Greek = "profitable," see ver. 11), a native of Colossæ and servant of Philemon, had defrauded his master and run away to Rome, where he fell in with S. Paul, and became a Christian. S. Paul persuaded him to return, and gave him this letter to his master to remind Philemon that he was no longer his servant only, but his brother in Christ. This letter is remarkable for its graceful tenderness. The persons who send salutations in this Epistle are the same as in that to the Colossians, with the exception of Jesus called Justus. We find from this Epistle that Philemon was of Colossæ, because Onesimus in Col. iv. 9 is said to be "one of you," and Archippus, who is here joined in the salutation to Philemon, is found in the Epistle to the Colossians holding a ministry in the church there. It is a private letter written without any didactic purpose.

TO THE HEBREWS.—The Epistle to the *Hebrews* is more doubtful in respect to authorship than any other in the New Testament. Opinions have varied on the subject, not only in modern but in an-

cient times also. Perhaps the tendency of modern opinion, since Luther, may be said to regard with favor the authorship of Apollos. We are told that he was "an eloquent man and mighty in the Scriptures," that he was a Jew of Alexandria (the successor of Athens as the seat of learning); and all these characteristics appear to be shown in the writer of the Epistle to the Hebrews. The persons to whom it was written were perhaps the Jewish Christians at Rome. Ephesus has been suggested as the place of writing, but this is mere conjecture. The time was apparently before the destruction of Jerusalem, as no allusion is made to that event, and after the liberation of Timothy (chap. xiii. 23), who was probably a prisoner in the persecution under Nero; this would bring its date between 68-70 A. D., or during the siege of Jerusalem, to which there may be reference in chap. xiii. 14. The Epistle was written to dissuade *Jewish Christians*, who were exposed to trials of various kinds, from falling back and renouncing the faith of Christ. The writer, therefore, labors to prove the superiority of the New Covenant to the Old, by showing from "the Scriptures"—i. e. the Jews' Bible—the superiority of Jesus to the high priests, and the transitory and inefficient nature of the provisions of the Old Law. He begins by showing that Jesus was greater than the angels (chap. i.), though He underwent humiliation (chap. ii. 9); he compares Him with Moses (chap. iii. 2), and shows that He gives His people a better rest (chap. iv. 11); the high priesthood itself was surpassed by that of Melchizedek (chaps. v.-vii.), much more therefore by that of Jesus (chap. vii. 28). A comparison is drawn between the ordinances of the law and the better promises of the gospel (chaps. viii.-x.), and is followed by an exhortation to faith (chaps. x. 35-xii. 2), and patience and good works (chaps. xii., xiii.). The Epistle concludes with a benediction and a salutation. It may be said that if there is a want of the manner and language, there is at least evidence of the thought and teaching, of St. Paul in the Epistle to the Hebrews; see especially chap. x. 22-24, 38, etc.

EPISTLE OF JAMES.—The *James* who wrote this Epistle was not the brother of John whose death is recorded in Acts xii. 2, but rather the James of Acts vii. 17, xv. 13, xxi. 18, who is called "the brother of our Lord" (Gal. i. 19; Matt. xiii. 55), but possibly a different person from James the son of Alphæus (Matt. x. 3), though on this point critics are not agreed. In John vii. 3 he apparently did not believe, but at Acts i. 13 was a believer. He was probably the oldest of his brethren, being placed first (Matt. xiii. 51). This Epistle has been dated by some as early as the year 45 A. D., before the Council of Jerusalem described in Acts xv. 6-22. It certainly comes nearer in style than any other writing of the New Testament to the simplicity of the Gospels. The writer exhorts to patience under trials (chaps. i. 12; v. 11); he shows the vanity of faith without works, not, however, to the disparagement of faith (chaps. i. 6; v. 15); and in chap. ii. 10 admits

that a single transgression of the law is fatal to keeping it, thereby showing that it cannot justify. He exhorts to restraint of the tongue (chap. iii. 2), to humility (iv. 10), to prayer (v. 13).

PETER.—The 1st Epistle of *Peter* is apparently referred to in the 2d (2 Peter iii. 1). It appears to have been written from Babylon (1 Peter v. 13), and it is most natural to understand by this the well-known city of that name. At the date of Col. iv. 10, Mark was in Rome, but about to visit Asia Minor; at that of 2 Tim. iv. 11 he was in Asia Minor, and to be brought by Timothy to Rome to rejoin S. Paul. He may have spent the interval with Peter in Babylon, or have gone thither after the death of Paul. The Epistle may have been written then (between 63–67 A. D.) or after 67 A. D. We do not know whether the Silvanus of chap. v. 12 was identical with the Silas of Acts xv. 22, 32, 40, xvi. 19, 25, xvii. 4, 10, 14, xviii. 5, and the Sylvanus of 1 Thess. i. 1, 2 Thess. i. 1, 2 Cor. i. 19, or not. This Epistle appears to be addressed (chap. i. 1) to the very districts in which S. Paul had labored, and this suggests that it may have been written during his imprisonment or some temporary withdrawal from work; comp. Gal. ii. 9. It was addressed to persons under trial (chaps. i. 7; ii. 21), and contains elevated Christian doctrine mixed with practical exhortation.

The 2d Epistle of *Peter* has often been regarded as doubtful in point of genuineness, and one part of it (chap. ii. 1–19) is singularly like S. Jude 3–16, so that the further question has arisen which of the two Epistles was the first. If this Epistle is by S. Peter, as we may well believe, it must have been written somewhere about 68 A. D., when on his journey from the East to Rome, when he was expecting his death (chap. i. 14). If the Epistle is not genuine, it is an obvious forgery (chap. i. 1; see iii. 1, 2); for in the latter place the writer speaks of himself as an apostle, and as the author of a former Epistle. In chapter i. 14 he alludes to the *events* of John xxi. 18, 19, but probably not to the narrative, which must have been of a later date. The mention of S. Paul's Epistles (chap. iii. 16) is very remarkable and unlike a forgery.

JOHN.—The great similarity between the Epistles of *S. John* and his Gospel in thought and style will at once be apparent to every reader. In the 1st Epistle (chaps. i. 4 and v. 13), he has given his motive for writing, which may be compared with the similar statement of the Gospel (John xx. 31). Otherwise we know nothing of the time or place or purpose of the Epistle. If the tradition of S. John's residence at Ephesus may be trusted, we should naturally suppose it was written there; but we have no data. It is no less difficult to give a plan or summary of its contents. He speaks of himself as an eye-witness (chap. i. 1, 2, 3, etc.). It is remarkable that there is no explicit reference to or mention of the Resurrection, and the more so because the Epistle is full of the Resurrection life: on the other hand, the death of Christ is frequently referred to (chaps. i. 7; iii. 16; v. 6). We have also allu-

sion to Christ's *coming* (chaps. ii. 28; iii. 2), which (as His death is expressly mentioned) presupposes His resurrection. There is also much reference to the Gift of the Spirit (chaps. ii. 20; iii. 24; iv. 13), and the familiar expressions Light, and Love, and Life, and Truth are of constant occurrence, after the thought and manner of S. John.

The 2d Epistle is addressed to "the elect lady and her children." It has been questioned whether this was an individual or a church. The expression corresponds with that in 1 Peter v. 13, where the English version *supplies* "church," but perhaps wrongly. The conclusion (ver. 13), "thy elect sister," is in favor of the former hypothesis. These children seem to have been with the apostle when he wrote. In ver. 5 we have a striking reference to John xiii. 34, xv. 12, and correspondence with 1 John iii. 23, showing identity of authorship; comp. also ver. 7 with 1 John iv. 2, 3. He writes as an elder (ver. 1); in like manner S. Paul speaks of himself to Philemon (ver. 9) as "Paul the aged."

The 3d Epistle is addressed to one Gaius—i. e. Caius—but whether he is identical with the Gaius of Acts xix. 29, or of 1 Cor. i. 14, Rom. xvi. 23, or of Acts xx. 4, it is impossible to say. If the Epistle was written at Ephesus, he most probably was not. In ver. 12 Demetrius is praised and Diotrophes blamed (ver. 9), but we know nothing of either. The latter part of this verse is singularly like S. John, xxi. 24 and xix. 35; so are vers. 13, 14 like 2 John 12.

JUDE.—The Epistle of *S. Jude* was probably written by the brother of the James who wrote the Epistle so named. They were both brothers of Jesus Christ, sons of Joseph and Mary (Matt. xiii. 55). Jude did not originally believe in our Lord (S. John vii. 5), but is found with the believers in Acts i. 13. Of the time and place where the Epistle was written we know nothing. It is thought to have preceded the 2d Epistle of Peter, from the fact that the persons mentioned in vers. 4, 8, 10–12, 16, 18, 19 appear to be developed into teachers in 2 Peter ii. 18, 19. The persons to whom it is addressed appear to have been Jews, from the Jewish traditions alluded to in vers. 6, 9, 14. Both this Epistle and the 2d of Peter appear to have been written before the destruction of Jerusalem, and certainly before the heresies alluded to had assumed the form under which we know them in the 2d century A. D.

THE REVELATION.—The *Revelation* is unquestionably intended to be taken for the work of the apostle and evangelist S. John, and there are several indications of identity in the writer of it with the author of the Gospel and Epistles of S. John—e. g. the use of the phrase "Word," as applied to Jesus Christ, in John i. 1, 1 John i. 1, chap. xix. 13; that of the term "conquer," in chaps. ii. 7, 11, 17, 26, iii. 5, 12, 21, xii. 11, xv. 2, xvii. 14, xxi. 7, John xvi. 33, 1 John ii. 13, 14, iv. 4, v. 4, 5; and of the word "true," chaps. xxii. 6, John iv. 37, vii. 28, viii. 16, xix. 35, 1 John ii. 8, v. 20; and the appellation "Lamb," as applied to Jesus Christ (many times in the Revelation), compared with John i. 29, 36. It is almost certain that any writer of the same name making

use of these characteristic expressions would have left it clear that he was *not* the apostle unless he had wished to pass for him. Therefore, notwithstanding the many difficulties of the question, we may suppose that S. John was the author of the Apocalypse, either when he was in Patmos or shortly after his exile there. Patmos (now Patmo) is one of the Sporades to the south of Samos. "S. John's Cave" is still shown in the island. The Revelation is supposed to have been written toward the end of the reign of Domitian, about 95 or 96 A. D. It consists of four parts: (1) The introduction to the book, chap. i. 1-3, and to the Epistles to the Churches, chap. i. 4-20; (2) the Epistles to the Seven Churches, chaps. ii. 1-iii. 22; (3) the prophetic portion, chaps. iv. 1-xxii. 5; (4) the conclusion, chap. xxii. 6-21. The prophetic part has many divisions and subdivisions—*e. g.* the opening of the seven seals (chaps. v.-viii. 5); the sounding of the seven trumpets (chaps. viii. 6-xi. 19); the woman and her three enemies (chaps. xii.-xiii. 18); the preparation for the final triumph and vengeance (chap. xiv.); the seven vials (chaps. xv., xvi.); the judgment of Babylon (chaps. xvii., xviii.); the final triumph, the new heavens and new earth, etc. (chaps. xix. 1-xxii. 11). The schools of interpretation are mainly threefold; (1) Those who believe the Revelation has been wholly fulfilled; (2) those who believe that it embraces the whole history of the Church from the first century to the end of all things; and (3) those who believe that the prophecy relates entirely to events that will take place at or near the second coming of the Lord. There can be little doubt, when we consider the analogy between Gen. ii. and Rev. xxii. as to the Tree of Life, etc., that the book was intended to conclude the whole volume of Holy Scripture, as it so fitly does.

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THE GOSPEL
ACCORDING TO
S. MATTHEW.

- 1 ¹THE book of the ²generation of Jesus Christ, the ¹Or, *The genealogy of Jesus Christ*
son of David, the son of Abraham.
- 2 Abraham begat Isaac; and Isaac begat Jacob; and ²Or, *birth*; as in ver. 18.
- 3 Jacob begat Judah and his brethren; and Judah begat Perez and Zerah of Tamar; and Perez begat Hez-
- 4 ron; and Hezron begat ³Ram; and ³Ram begat Am- ³Gr. *Aram*.
minadab; and Amminadab begat Nahshon; and Nah-
- 5 shon begat Salmon; and Salmon begat Boaz of Ra-
hab; and Boaz begat Obed of Ruth; and Obed be-
- 6 gat Jesse; and Jesse begat David the king.
- And David begat Solomon of her *that had been the*
7 wife of Uriah; and Solomon begat Rehoboam; and
- 8 Rehoboam begat Abijah; and Abijah begat ⁴Gr. *Asaph*.
⁴Asa begat Jehoshaphat; and Jehoshaphat begat Jo-
- 9 ram; and Joram begat Uzziah; and Uzziah begat
Jotham; and Jotham begat Ahaz; and Ahaz begat
- 10 Hezekiah; and Hezekiah begat Manasseh; and Ma-
11 nasseh begat ⁵Amon; and ⁵Amon begat Josiah; and ⁵Gr. *Amos*.
Josiah begat Jechoniah and his brethren, at the time
of the ⁶carrying away to Babylon.
- 12 And after the ⁶Or, *removal to Babylon*
13 begat ⁷Shealtiel; and ⁷Gr. *Salathiel*.
⁷Shealtiel begat Zerubbabel; and
- Zerubbabel begat Abiud; and Abiud begat Eliakim;
- 14 and Eliakim begat Azor; and Azor begat Sadoc; and
- 15 Sadoc begat Achim; and Achim begat Eliud; and
Eliud begat Eleazar; and Eleazar begat Matthan;
- 16 and Matthan begat Jacob; and Jacob begat Joseph
the husband of Mary, of whom was born Jesus, who
is called Christ.
- 17 So all the generations from Abraham unto David

are fourteen generations; and from David unto the
¹carrying away to Babylon fourteen generations; and
 from the ¹carrying away to Babylon unto the Christ
 fourteen generations.

¹ Or, removal to
 Babylon

² Or, genera-
 tion: as in ver. 1.

³ Some ancient
 authorities read
 of the Christ.

⁴ Or, Holy
 Spirit: and so
 throughout this
 book.

⁵ Gr. begotten.

Now the ²birth ³of Jesus Christ was on this wise: ¹⁸
 When his mother Mary had been betrothed to Joseph,
 before they came together she was found with child of
 the ⁴Holy Ghost. And Joseph her husband, being a ¹⁹
 righteous man, and not willing to make her a public
 example, was minded to put her away privily. But ²⁰
 when he thought on these things, behold, an angel
 of the Lord appeared unto him in a dream, saying,
 Joseph, thou son of David, fear not to take unto thee
 Mary thy wife: for that which is ⁵conceived in her is
 of the Holy Ghost. And she shall bring forth a son; ²¹
 and thou shalt call his name JESUS; for it is he that
 shall save his people from their sins. Now all this is ²²
 come to pass, that it might be fulfilled which was
 spoken by the Lord through the prophet, saying,

Behold, the virgin shall be with child, and shall ²³
 bring forth a son,

⁶ Gr.
 Emmanuel.

And they shall call his name ⁶Immanuel;
 which is, being interpreted, God with us. And Joseph ²⁴
 arose from his sleep, and did as the angel of the Lord
 commanded him, and took unto him his wife; and ²⁵
 knew her not till she had brought forth a son: and
 he called his name JESUS.

⁷ Gr. Magi.
 Compare
 Esther i. 13;
 Dan. ii. 12.

⁸ Or, Where is
 the King of the
 Jews that is
 born?

⁹ Or, through

Now when Jesus was born in Bethlehem of Judæa ¹ ²
 in the days of Herod the king, behold, ⁷wise men from
 the east came to Jerusalem, saying, ⁸Where is he that ²
 is born king of the Jews? for we saw his star in the
 east, and are come to worship him. And when Herod ³
 the king heard it, he was troubled, and all Jerusalem
 with him. And gathering together all the chief priests ⁴
 and scribes of the people, he inquired of them where
 the Christ should be born. And they said unto him, ⁵
 In Bethlehem of Judæa: for thus it is written ⁹by the
 prophet,

And thou Bethlehem, land of Judah, ⁶
 Art in no wise least among the princes of Judah:
 For out of thee shall come forth a governor,
 Which shall be shepherd of my people Israel.
 Then Herod privily called the ⁷wise men, and learned ⁷

- 8 of them carefully ¹what time the star appeared. And ¹Or, the time of the star that appeared
 he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that I also may
 9 come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood
 10 over where the young child was. And when they saw
 11 the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped *him*; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.
 12 And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.
 13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.
 14 And he arose and took the young child and his mother
 15 by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying,
 16 Out of Egypt did I call my son. Then Herod, when he saw that he was mocked of the ²wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the ²wise
 17 men. Then was fulfilled that which was spoken ³by ³Or, through
 Jeremiah the prophet, saying,
 18 A voice was heard in Ramah,
 Weeping and great mourning,
 Rachel weeping for her children;
 And she would not be comforted, because they are not.
 19 But when Herod was dead, behold, an angel of the
 20 Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that
 21 sought the young child's life. And he arose and took

the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned *of God* in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken ¹by the prophets, that he should be called a Nazarene.

¹ Or, *through*

And in those days cometh John the Baptist, ¹ **3** preaching in the wilderness of Judæa, saying, Repent ye; for the kingdom of heaven is at hand. For ³ this is he that was spoken of ¹by Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

Now John himself had his raiment of camel's hair, ⁴ and a leathern girdle about his loins; and his food was locusts and wild honey. Then went out unto ⁵ him Jerusalem, and all Judæa, and all the region round about Jordan; and they were baptized of him ⁶ in the river Jordan, confessing their sins. But when ⁷ he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of ⁸re-⁸ pentance: and think not to say within yourselves, ⁹ We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now is the axe laid unto ¹⁰ the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you ¹¹with water unto re-¹¹ pentance: but he that cometh after me is mightier than I, whose shoes I am not ¹²worthy to bear: he shall baptize you ¹³with the Holy Ghost and *with* fire: whose fan is in his hand, and he will thoroughly ¹² cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

⁸ Or, *your repentance*

¹¹ Or, *in*

¹² Or, *sufficient*.

Then cometh Jesus from Galilee to the Jordan unto ¹³ John, to be baptized of him. But John would have ¹⁴ hindered him, saying, I have need to be baptized of

15 thee, and comest thou to me? But Jesus answering said unto him, Suffer ¹it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. ¹ Or, me

16 And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened ²unto him, and he saw the Spirit of God descend-

17 ing as a dove, and coming upon him; and lo, a voice out of the heavens, saying, ³This is my beloved Son, in whom I am well pleased. ² Some ancient authorities omit unto him. ³ Or, This is my Son; my beloved in whom I am well pleased. See ch. xii. 18.

4 ¹ Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he

had fasted forty days and forty nights, he afterward

3 hungered. And the tempter came and said unto him,

If thou art the Son of God, command that these

4 stones become ⁴bread. But he answered and said, ⁴ Gr. leaves.

It is written, Man shall not live by bread alone, but

by every word that proceedeth out of the mouth of

5 God. Then the devil taketh him into the holy city;

6 and he set him on the ⁵pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thy-

self down: for it is written,

He shall give his angels charge concerning thee:

And on their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt

8 not tempt the Lord thy God. Again, the devil taketh

him unto an exceeding high mountain, and sheweth

him all the kingdoms of the world, and the glory of

9 them; and he said unto him, All these things will

I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan:

for it is written, Thou shalt worship the Lord thy

11 God, and him only shalt thou serve. Then the devil

leaveth him; and behold, angels came and ministered

unto him.

12 Now when he heard that John was delivered up, he

13 withdrew into Galilee; and leaving Nazareth, he came

and dwelt in Capernaum, which is by the sea, in the

14 borders of Zebulun and Naphtali: that it might be

fulfilled which was spoken ⁶by Isaiah the prophet, saying, ⁶ Or, through

15 The land of Zebulun and the land of Naphtali,

⁷Toward the sea, beyond Jordan,

⁷ Gr. The way of the sea.

¹ Or, *nations*:
and so else-
where.

Galilee of the ¹Gentiles,
The people which sat in darkness 16
Saw a great light,
And to them which sat in the region and shadow
of death,
To them did light spring up.

From that time began Jesus to preach, and to say, 17
Repent ye; for the kingdom of heaven is at hand.

And walking by the sea of Galilee, he saw two 18
brethren, Simon who is called Peter, and Andrew
his brother, casting a net into the sea; for they were
fishers. And he saith unto them, Come ye after 19
me, and I will make you fishers of men. And they 20
straightway left the nets, and followed him. And 21
going on from thence he saw other two brethren,
²James the *son* of Zebedee, and John his brother,
in the boat with Zebedee their father, mending their
nets; and he called them. And they straightway 22
left the boat and their father, and followed him.

² Or, *Jacob*:
and so else-
where.

³ Some ancient
authorities read
he.

⁴ Or, *good tid-
ings*: and so
elsewhere.

And ³Jesus went about in all Galilee, teaching in 23
their synagogues, and preaching the ⁴gospel of the
kingdom, and healing all manner of disease and all
manner of sickness among the people. And the 24
report of him went forth into all Syria: and they
brought unto him all that were sick, holden with
divers diseases and torments, ⁵possessed with devils,
and epileptic, and palsied; and he healed them.
And there followed him great multitudes from Gali- 25
lee and Decapolis and Jerusalem and Judæa and
from beyond Jordan.

⁵ Or, *demoniacs*

And seeing the multitudes, he went up into the 5
mountain: and when he had sat down, his disciples
came unto him: and he opened his mouth and taught 2
them, saying,

Blessed are the poor in spirit: for theirs is the 3
kingdom of heaven.

⁶ Some ancient
authorities
transpose ver. 4
and 5.

⁶Blessed are they that mourn: for they shall be 4
comforted.

Blessed are the meek: for they shall inherit the 5
earth.

Blessed are they that hunger and thirst after right- 6
eousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy. 7

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of
11 heaven. Blessed are ye when ~~men~~ shall reproach you, and persecute you, and say all manner of evil
12 against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out and
14 trodden under foot of men. Ye are the light of
15 the world. A city set on a hill cannot be hid. Neither do ~~men~~ light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the
16 house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I came to destroy the law or the
18 prophets: I came ~~not~~ to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away
19 from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the
20 kingdom of heaven. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be
22 in danger of the judgement: but I say unto you, that every one who is angry with his brother¹ shall be in danger of the judgement; and whosoever shall say to his brother, ²Raca, shall be in danger of the council; and whosoever shall say, ³Thou fool, shall be in dan-
23 ger ⁴of the ⁵hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that

¹ Many ancient authorities insert *without cause*.

² An expression of contempt.

³ Or, *Moreh*, a Hebrew expression of condemnation.

⁴ Gr. *unto* or *into*.

⁵ Gr. *Gehenna* of *fire*.

thy brother hath aught against thee, leave there thy 24 gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art 25 with him in the way; lest haply the adversary deliver thee to the judge, and the judge ¹deliver thee to the officer, and thou be cast into prison. Verily I say 26 unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

¹ Some ancient authorities omit *deliver thee*.

Ye have heard that it was said, Thou shalt not 27 commit adultery: but I say unto you, that every one 28 that looketh on a woman to lust after her hath committed adultery with her already in his heart. And 29 if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into ²hell. And if thy right hand caus- 30 eth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into ²hell. It was said also, Whosoever shall put away his wife, 31 let him give her a writing of divorcement: but I say 32 unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

² Gr. *Gehenna*.

Again, ye have heard that it was said to them of 33 old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto 34 you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the foot- 35 stool of his feet; nor ³by Jerusalem, for it is the city of the great King. Neither shalt thou swear by 36 thy head, for thou canst not make one hair white or black. ⁴But let your speech be, Yea, yea; Nay, nay: 37 and whatsoever is more than these is of ⁴the evil one.

³ Or, *toward*

⁴ Some ancient authorities read, *But your speech shall be*.

⁵ Or, *evil*: as in ver. 39: vi. 13.

⁶ Or, *evil*

Ye have heard that it was said, An eye for an eye, 38 and a tooth for a tooth: but I say unto you, Resist 39 not ⁶him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if 40 any man would go to law with thee, and take away thy coat, let him have thy cloke also. And whoso- 41 ever shall ⁷compel thee to go one mile, go with him

⁷ Gr. *impress*.

42 twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you,

44 Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46 For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye

47 salute your brethren only, what do ye more *than* others? do not even the Gentiles the same? Ye there-

fore shall be perfect, as your heavenly Father is perfect.

6 1 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received

3 their reward. But when thou doest alms, let not thy

4 left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received

6 their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.

7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for

8 their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have

9 need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hal-

10 lowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day

11 our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not

12 into temptation, but deliver us from the evil one.

¹ That is, collectors or renters of Roman taxes: and so elsewhere.

² Some ancient authorities read *God your Father*.

³ Gr. *our bread for the coming day*.

⁴ Or, *evil*

⁵ Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen*.

For if ye forgive men their trespasses, your heavenly 14
 Father will also forgive you. But if ye forgive not 15
 men their trespasses, neither will your Father forgive
 your trespasses.

Moreover when ye fast, be not, as the hypocrites, 16
 of a sad countenance: for they disfigure their faces,
 that they may be seen of men to fast. Verily I say
 unto you, They have received their reward. But thou, 17
 when thou fastest, anoint thy head, and wash thy face;
 that thou be not seen of men to fast, but of thy Fa- 18
 ther which is in secret: and thy Father, which seeth
 in secret, shall recompense thee.

¹ Gr. *dig*
through.

Lay not up for yourselves treasures upon the earth, 19
 where moth and rust doth consume, and where thieves
¹break through and steal: but lay up for yourselves 20
 treasures in heaven, where neither moth nor rust doth
 consume, and where thieves do not ¹break through
 nor steal: for where thy treasure is, there will thy 21
 heart be also. The lamp of the body is the eye: if 22
 therefore thine eye be single, thy whole body shall
 be full of light. But if thine eye be evil, thy whole 23
 body shall be full of darkness. If therefore the light
 that is in thee be darkness, how great is the darkness!
 No man can serve two masters: for either he will hate 24
 the one, and love the other; or else he will hold to
 one, and despise the other. Ye cannot serve God
 and mammon. Therefore I say unto you, Be not 25
 anxious for your life, what ye shall eat, or what ye
 shall drink; nor yet for your body, what ye shall
 put on. Is not the life more than the food, and the
 body than the raiment? Behold the birds of the 26
 heaven, that they sow not, neither do they reap, nor
 gather into barns; and your heavenly Father feedeth
 them. Are not ye of much more value than they?
 And which of you by being anxious can add one 27
 cubit unto his ²stature? And why are ye anxious 28
 concerning raiment? Consider the lilies of the field,
 how they grow; they toil not, neither do they spin:
 yet I say unto you, that even Solomon in all his 29
 glory was not arrayed like one of these. But if 30
 God doth so clothe the grass of the field, which to-
 day is, and to-morrow is cast into the oven, *shall he*
 not much more *clothe* you, O ye of little faith? Be 31

² Or, *age*

not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

7 ^{1,2} Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. ³ And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in ⁴ thine own eye? Or how wilt thou say to thy brother, ⁵ Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

⁶ Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

⁷ Ask, and it shall be given you; seek, and ye shall ⁸ find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

⁹ Or what man is there of you, who, if his son shall ask ¹⁰ him for a loaf, will give him a stone; or if he shall ¹¹ ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

¹² All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

¹³ Enter ye in by the narrow gate: for wide ¹ is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. ² For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

¹⁵ Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves.

¹ Some ancient authorities omit *is the gate*.

² Many ancient authorities read *How narrow is the gate, &c.*

By their fruits ye shall know them. Do *men* gather 16 grapes of thorns, or figs of thistles? Even so every 17 good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot 18 bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth 19 good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them. 20 Not every one that saith unto me, Lord, Lord, shall 21 enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will 22 say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out 1 devils, and by thy name do many 2 mighty works? And then will I profess unto them, I never knew 23 you: depart from me, ye that work iniquity. Every 24 one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: and the rain 25 descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that hear- 26 eth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the 27 floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

¹ Gr. *demons*.

² Gr. *powers*.

And it came to pass, when Jesus ended these words, 28 the multitudes were astonished at his teaching: for he 29 taught them as *one* having authority, and not as their scribes.

And when he was come down from the mountain, 1 8 great multitudes followed him. And behold, there 2 came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And 3 he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto him, See 4 thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

And when he was entered into Capernaum, there 5

- 6 came unto him a centurion, beseeching him, and saying, Lord, my ¹servant lieth in the house sick of ¹Or, boy
7 the palsy, grievously tormented. And he saith unto
8 him, I will come and heal him. And the centurion
answered and said, Lord, I am not ²worthy that thou ²Gr. sufficient.
shouldest come under my roof: but only say ³the ³Gr. with a
9 word, and my ¹servant shall be healed. For I also am
a man ⁴under authority, having under myself soldiers: ⁴Some ancient
and I say to this one, Go, and he goeth; and to authorities insert
another, Come, and he cometh; and to my ⁵servant, set: as in Luke
10 Do this, and he doeth it. And when Jesus heard it, vii. 8.
he marvelled, and said to them that followed, Verily ⁶Gr. bond-
I say unto you, ⁶I have not found so great faith, no, ⁶Many ancient
11 not in Israel. And I say unto you, that many shall authorities read
come from the east and the west, and shall ⁷sit down With no man in
with Abraham, and Isaac, and Jacob, in the kingdom Israel have I
12 of heaven: but the sons of the kingdom shall be cast found so great
forth into the outer darkness: there shall be the weep- faith.
13 ing and gnashing of teeth. And Jesus said unto the ⁷Gr. recline.
centurion, Go thy way; as thou hast believed, so be it
done unto thee. And the ¹servant was healed in that
hour.
- 14 And when Jesus was come into Peter's house, he
15 saw his wife's mother lying sick of a fever. And he
touched her hand, and the fever left her; and she
16 arose, and ministered unto him. And when even was
come, they brought unto him many ⁸possessed with ⁸Or, demoniacs
devils: and he cast out the spirits with a word, and
17 healed all that were sick: that it might be fulfilled
which was spoken ⁹by Isaiah the prophet, saying, ⁹Or, through
Himself took our infirmities, and bare our diseases.
- 18 Now when Jesus saw great multitudes about him,
he gave commandment to depart unto the other side.
- 19 And there came ¹⁰a scribe, and said unto him, ¹¹Master, ¹⁰Gr. one scribe.
20 I will follow thee whithersoever thou goest. And ¹¹Or, Teacher.
Jesus saith unto him, The foxes have holes, and the
birds of the heaven ¹²have ¹²nests; but the Son of man ¹²Gr. lodging-
21 hath not where to lay his head. And another of the places.
disciples said unto him, Lord, suffer me first to go and
22 bury my father. But Jesus saith unto him, Follow
me; and leave the dead to bury their own dead.
- 23 And when he was entered into a boat, his disciples
24 followed him. And behold, there arose a great

tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. And ²⁵ they came to him, and awoke him, saying, Save, Lord; we perish. And he saith unto them, Why are ²⁶ ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. And the men marvelled, saying, What manner ²⁷ of man is this, that even the winds and the sea obey him?

And when he was come to the other side into the ²⁸ country of the Gadarenes, there met him two ¹possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. And behold, they cried out, saying, What have ²⁹ we to do with thee, thou Son of God? art thou come hither to torment us before the time? Now there ³⁰ was afar off from them a herd of many swine feeding. And the ²devils besought him, saying, If thou ³¹ cast us out, send us away into the herd of swine. And he said unto them, Go. And they came out, ³² and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters. And they that fed them fled, and went ³³ away into the city, and told every thing, and what was befallen to them that were ¹possessed with devils. And behold, all the city came out to meet Jesus: and ³⁴ when they saw him, they besought *him* that he would depart from their borders.

And he entered into a boat, and crossed over, and ¹ ⁹ came into his own city. And behold, they brought to ² him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, ³ Son, be of good cheer; thy sins are forgiven. And ³ behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus ⁴knowing their ⁴ thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins are forgiven; ⁵ or to say, Arise, and walk? But that ye may know ⁶ that the Son of man hath ⁴power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. And he ⁷ arose, and departed to his house. But when the ⁸ multitudes saw it, they were afraid, and glorified God, which had given such ⁴power unto men.

¹ Or, *demoniacs*

² Gr. *demons*.

³ Gr. *Child*.

⁴ Many ancient authorities read *seeing*.

⁵ Or, *authority*

- 9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll : and he saith unto him, Follow me. And he arose, and followed him.
- 10 And it came to pass, as he ¹sat at meat in the house, behold, many publicans and sinners came and ¹Gr. *reclined*: and so always.
- 11 sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your ²Master with the publicans and sinners? ²Or, *Teacher*
- 12 But when he heard it, he said, They that are ³whole ³Gr. *strong*.
have no need of a physician, but they that are sick.
- 13 But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.
- 14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast ⁴oft, but thy ⁴Some ancient authorities omit *oft*.
- 15 disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away
- 16 from them, and then will they fast. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh
- 17 from the garment, and a worse rent is made. Neither do *men* put new wine into old ⁵wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved. ⁵That is, *skins used as bottles*.
- 18 While he spake these things unto them, behold, there came ⁶a ruler, and worshipped him, saying, My ⁶Gr. *one ruler*.
daughter is even now dead: but come and lay thy
- 19 hand upon her, and she shall live. And Jesus arose, and followed him, and *so did* his disciples. And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his
- 21 garment: for she said within herself, If I do but
- 22 touch his garment, I shall be ⁷made whole. But ⁷Or, *saved*
Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath ⁸made thee whole. And ⁸Or, *saved thee*
- 23 the woman was ⁷made whole from that hour. And when Jesus came into the ruler's house, and saw the
- 24 flute-players, and the crowd making a tumult, he said, Give place: for the damsel is not dead, but

sleepeth. And they laughed him to scorn. But ²⁵ when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose. And ²⁶ ¹Gr. *this fame*. ¹the fame hereof went forth into all that land.

And as Jesus passed by from thence, two blind ²⁷ men followed him, crying out, and saying, Have mercy on us, thou son of David. And when he was ²⁸ come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then ²⁹ touched he their eyes, saying, According to your faith be it done unto you. And their eyes were ³⁰ opened. And Jesus ²strictly charged them, saying, See that no man know it. But they went forth, and ³¹ spread abroad his fame in all that land.

² Or, *sternly*

And as they went forth, behold, there was brought ³² to him a dumb man possessed with a ³devil. And ³³ when the ³devil was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, ³⁴ 'By the prince of the ⁴devils casteth he out ⁵devils.

³ Gr. *demon*.

⁴ Or, *In*

⁵ Gr. *demons*.

And Jesus went about all the cities and the vil- ³⁵ lages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he ³⁶ saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto ³⁷ his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the ³⁸ harvest, that he send forth labourers into his harvest. And he called unto him his twelve disciples, and gave ¹⁰ them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

Now the names of the twelve apostles are these: ² The first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and ³ Matthew the publican; James the *son* of Alphæus, and Thaddæus; Simon the ⁶Cananæan, and Judas ⁴ Iscariot, who also ⁷betrayed him. These twelve ⁵ Jesus sent forth, and charged them, saying,

⁶ Or, *Zealot*.
See Luke vi. 15;
Acts i. 13.

⁷ Or, *delivered him up*: and so always.

- Go not into *any* way of the Gentiles, and enter not
 6 into any city of the Samaritans: but go rather to the
 7 lost sheep of the house of Israel. And as ye go,
 preach, saying, The kingdom of heaven is at hand.
 8 Heal the sick, raise the dead, cleanse the lepers, cast
 9 out ¹devils: freely ye received, freely give. Get you ¹Gr. *demons*.
 10 no gold, nor silver, nor brass in your ²purses; no wal- ²Gr. *girdles*.
 let for *your* journey, neither two coats, nor shoes, nor
 11 staff: for the labourer is worthy of his food. And
 into whatsoever city or village ye shall enter, search
 out who in it is worthy; and there abide till ye go
 12 forth. And as ye enter into the house, salute it.
 13 And if the house be worthy, let your peace come
 upon it: but if it be not worthy, let your peace re-
 14 turn to you. And whosoever shall not receive you,
 nor hear your words, as ye go forth out of that house
 15 or that city, shake off the dust of your feet. Verily
 I say unto you, It shall be more tolerable for the land
 of Sodom and Gomorrah in the day of judgement, than
 for that city.
- 16 Behold, I send you forth as sheep in the midst of
 wolves: be ye therefore wise as serpents, and ³harm- ³Or, *simple*
 17 less as doves. But beware of men: for they will de-
 liver you up to councils, and in their synagogues
 18 they will scourge you; yea and before governors
 and kings shall ye be brought for my sake, for a
 19 testimony to them and to the Gentiles. But when
 they deliver you up, be not anxious how or what ye
 shall speak: for it shall be given you in that hour
 20 what ye shall speak. For it is not ye that speak,
 but the Spirit of your Father that speaketh in you.
 21 And brother shall deliver up brother to death,
 and the father his child: and children shall rise up
 against parents, and ⁴cause them to be put to death. ⁴Or, *put them*
 22 And ye shall be hated of all men for my name's ⁵to death
 sake: but he that endureth to the end, the same
 23 shall be saved. But when they persecute you in
 this city, flee into the next: for verily I say unto
 you, Ye shall not have gone through the cities of
 Israel, till the Son of man be come.
- 24 A disciple is not above his ⁶master, nor a ⁶servant ⁶Or, *teacher*
 25 above his lord. It is enough for the disciple that he ⁷Gr. *bond-*
 be as his ⁶master, and the ⁶servant as his lord. If ⁷servant.

¹ Gr. *Beelzebub*:
and so else-
where.

² Gr. *Gehenna*.

³ Gr. *in me*.

⁴ Gr. *in him*.

⁵ Gr. *cast*.

⁶ Or, *found*

⁷ Or, *soul*

⁸ Or, *lost*

they have called the master of the house ¹Beelzebub, how much more *shall they call* them of his household! Fear them not therefore: for there is nothing ²⁶ covered, that shall not be revealed; and hid, that shall not be known. What I tell you in the dark-²⁷ ness, speak ye in the light: and what ye hear in the ear, proclaim upon the house-tops. And be not ²⁸ afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in ²⁹ ²hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: but ³⁰ the very hairs of your head are all numbered. Fear ³¹ not therefore; ye are of more value than many sparrows. Every one therefore who shall confess ³² ³me before men, ⁴him will I also confess before my Father which is in heaven. But whosoever shall ³³ deny me before men, him will I also deny before my Father which is in heaven.

Think not that I came to ⁵send peace on the earth: ³⁴ I came not to ⁵send peace, but a sword. For I came ³⁵ to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes *shall be* ³⁶ they of his own household. He that loveth father or ³⁷ mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross ³⁸ and follow after me, is not worthy of me. He that ³⁹ ⁶findeth his ⁷life shall lose it; and he that ⁸loseth his ⁷life for my sake shall find it.

He that receiveth you receiveth me, and he that ⁴⁰ receiveth me receiveth him that sent me. He that ⁴¹ receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever ⁴² shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

And it came to pass, when Jesus had made an end ¹¹ of commanding his twelve disciples, he departed thence to teach and preach in their cities.

- 2 Now when John heard in the prison the works of
 3 the Christ, he sent by his disciples, and said unto him,
 Art thou he that cometh, or look we for another?
 4 And Jesus answered and said unto them, Go your way
 and tell John the things which ye do hear and see:
 5 the blind receive their sight, and the lame walk, the
 lepers are cleansed, and the deaf hear, and the dead are
 raised up, and the poor have ¹good tidings preached ¹Or, the gospel
 6 to them. And blessed is he, whosoever shall find
 7 none occasion of stumbling in me. And as these
 went their way, Jesus began to say unto the multi-
 tudes concerning John, What went ye out into the
 wilderness to behold? a reed shaken with the wind?
 8 But what went ye out for to see? a man clothed in
 soft *raiment*? Behold, they that wear soft *raiment* are
 9 in kings' houses. ²But wherefore went ye out? to
 see a prophet? Yea, I say unto you, and much more
 10 than a prophet. This is he, of whom it is written,
 Behold, I send my messenger before thy face,
 Who shall prepare thy way before thee.
 11 Verily I say unto you, Among them that are born of
 women there hath not arisen a greater than John the
 Baptist: yet he that is ³but little in the kingdom of ³Gr. lesser.
 12 heaven is greater than he. And from the days of John
 the Baptist until now the kingdom of heaven suffereth
 13 violence, and men of violence take it by force. For all
 14 the prophets and the law prophesied until John. And
 if ye are willing to receive ⁴it, this is Elijah, which is ⁴Or, him
 15 to come. He that hath ears ⁵to hear, let him hear. ⁵Some ancient
 16 But whereunto shall I liken this generation? It is like
 authorities omit
 unto children sitting in the marketplaces, which call
 17 unto their fellows, and say, We piped unto you, and
 ye did not dance; we wailed, and ye did not ⁶mourn. ⁶Gr. beat the
 18 For John came neither eating nor drinking, and they
 breast.
 19 say, He hath a ⁷devil. The Son of man came eating
 and drinking, and they say, Behold, a gluttonous man,
 and a winebibber, a friend of publicans and sinners!
 And wisdom ⁸is justified by her ⁸works. ⁸Or, was
 20 Then began he to upbraid the cities wherein most of
 his ⁹mighty works were done, because they repented
 authorities read
 21 not. Woe unto thee, Chorazin! woe unto thee, Beth-
 saida! for if the ¹⁰mighty works had been done in ¹⁰Gr. powers.
 Tyre and Sidon which were done in you, they would

have repented long ago in sackcloth and ashes. How- 22
beit I say unto you, it shall be more tolerable for
Tyre and Sidon in the day of judgement, than for
you. And thou, Capernaum, shalt thou be exalted 23
unto heaven? thou shalt ¹go down unto Hades: for
if the ²mighty works had been done in Sodom which
were done in thee, it would have remained until this
day. Howbeit I say unto you, that it shall be more 24
tolerable for the land of Sodom in the day of judge-
ment, than for thee.

¹ Many ancient
authorities read
*be brought
down.*

² Gr. *powers.*

³ Or, *praise*

At that season Jesus answered and said, I ³thank 25
thee, O Father, Lord of heaven and earth, that thou
didst hide these things from the wise and understand-
ing, and didst reveal them unto babes: yea, Father, 26
⁴for so it was well-pleasing in thy sight. All things 27
have been delivered unto me of my Father: and no
one knoweth the Son, save the Father; neither doth
any know the Father, save the Son, and he to whom-
soever the Son willeth to reveal *him*. Come unto me, 28
all ye that labour and are heavy laden, and I will give
you rest. Take my yoke upon you, and learn of me; 29
for I am meek and lowly in heart: and ye shall find
rest unto your souls. For my yoke is easy, and my 30
burden is light.

⁴ Or, *that*

At that season Jesus went on the sabbath day: 12
through the cornfields; and his disciples were an
hungred, and began to pluck ears of corn, and to eat.
But the Pharisees, when they saw it, said unto him, 2
Behold, thy disciples do that which it is not lawful to
do upon the sabbath. But he said unto them, Have 3
ye not read what David did, when he was an hungred,
and they that were with him; how he entered into 4
the house of God, and ⁵did eat the shewbread, which
it was not lawful for him to eat, neither for them
that were with him, but only for the priests? Or 5
have ye not read in the law, how that on the sabbath
day the priests in the temple profane the sabbath, and
are guiltless? But I say unto you, that ⁶one greater 6
than the temple is here. But if ye had known what 7
this meaneth, I desire mercy, and not sacrifice, ye
would not have condemned the guiltless. For the 8
Son of man is lord of the sabbath.

⁵ Some ancient
authorities read,
they did eat.

⁶ Gr. *a greater
thing.*

And he departed thence, and went into their syna- 9

- 10 gogue : and behold, a man having a withered hand.
 And they asked him, saying, Is it lawful to heal on
 11 the sabbath day ? that they might accuse him. And
 he said unto them, What man shall there be of you,
 that shall have one sheep, and if this fall into a pit on
 the sabbath day, will he not lay hold on it, and lift it
 12 out ? How much then is a man of more value than a
 sheep ! Wherefore it is lawful to do good on the sab-
 13 bath day. Then saith he to the man, Stretch forth
 thy hand. And he stretched it forth ; and it was re-
 14 stored whole, as the other. But the Pharisees went
 out, and took counsel against him, how they might
 15 destroy him. And Jesus perceiving *it* withdrew from
 thence : and many followed him ; and he healed them
 16 all, and charged them that they should not make him
 17 known : that it might be fulfilled which was spoken
¹by Isaiah the prophet, saying, ¹ Or, *through*
- 18 Behold, my servant whom I have chosen ;
 My beloved in whom my soul is well pleased :
 I will put my Spirit upon him,
 And he shall declare judgement to the Gentiles.
 19 He shall not strive, nor cry aloud ;
 Neither shall any one hear his voice in the
 streets.
- 20 A bruised reed shall he not break,
 And smoking flax shall he not quench,
 Till he send forth judgement unto victory.
- 21 And in his name shall the Gentiles hope.
- 22 Then was brought unto him ²one possessed with a ³Or, *a demoniac*
 devil, blind and dumb : and he healed him, insomuch
 23 that the dumb man spake and saw. And all the
 multitudes were amazed, and said, Is this the son
 24 of David ? But when the Pharisees heard it, they
 said, This man doth not cast out ⁴devils, but ⁵by Beel- ⁶Gr. *demons*.
 25 zebub the prince of the ⁷devils. And knowing their ⁸Or, *in*
 thoughts he said unto them, Every kingdom divided
 against itself is brought to desolation ; and every city
 26 or house divided against itself shall not stand : and
 if Satan casteth out Satan, he is divided against him-
 27 self ; how then shall his kingdom stand ? And if I
⁹by Beelzebub cast out ¹⁰devils, ¹¹by whom do your
 sons cast them out ? therefore shall they be your
 28 judges. But if I ¹²by the Spirit of God cast out

¹ Gr. *demons*.

¹devils, then is the kingdom of God come upon you. Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*? and then he will spoil his house. He ³⁰that is not with me is against me; and he that gathereth not with me scattereth. Therefore I say unto ³¹you, Every sin and blasphemy shall be forgiven ²unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word ³²against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this ³world, nor in that which is to come. Either make the tree good, ³³and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye ³⁴offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good ³⁵treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word ³⁶that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou ³⁷shalt be justified, and by thy words thou shalt be condemned.

² Some ancient authorities read *unto you men*.

³ Or, *age*

⁴ Or, *Teacher*

Then certain of the scribes and Pharisees answered ³⁸him, saying, 'Master, we would see a sign from thee. But he answered and said unto them, An evil and ³⁹adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights ⁴⁰in the belly of the ⁴whale; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgement ⁴¹with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, ⁴²'a greater than Jonah is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, ⁴³'a greater than Solomon is here. But the unclean spirit, ⁵when ⁷he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not.

⁵ Gr. *sea-monster*.

⁶ Gr. *more than*.

⁷ Or, *it*

44 Then ¹he saith, I will return into my house whence I came out; and when ¹he is come, ¹he findeth it empty,
 45 swept, and garnished. Then goeth ¹he, and taketh with ²himself seven other spirits more evil than ²himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

¹ Or, it

² Or, itself

46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to
 47 speak to him. ³And one said unto him, Behold, thy mother and thy brethren stand without, seeking to
 48 speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my
 49 brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my
 50 brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

³ Some ancient authorities omit ver. 47.

13 ¹ On that day went Jesus out of the house, and sat ²by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and ³sat; and all the multitude stood on the beach. And he spake to them many things in parables, saying,
 4 Behold, the sower went forth to sow; and as he sowed, some *seeds* fell by the way side, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no
 6 deepness of earth: and when the sun was risen, they were scorched; and because they had no root, they
 7 withered away. And others fell upon the thorns; and the thorns grew up, and choked them: and others fell upon the good ground, and yielded fruit,
 9 some a hundredfold, some sixty, some thirty. He that hath ears⁴, let him hear.

10 And the disciples came, and said unto him, Why
 11 speakest thou unto them in parables? And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but
 12 to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken
 13 away even that which he hath. Therefore speak I

⁴ Some ancient authorities add here, and in ver. 43, *to hear*: as in Mark iv. 9; Luke viii. 8.

to them in parables; because seeing they see not,
and hearing they hear not, neither do they under-
stand. And unto them is fulfilled the prophecy of 14
Isaiah, which saith,

By hearing ye shall hear, and shall in no wise
understand;

And seeing ye shall see, and shall in no wise
perceive:

For this people's heart is waxed gross, 15
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

But blessed are your eyes, for they see; and your ears, 16
for they hear. For verily I say unto you, that many 17
prophets and righteous men desired to see the things
which ye see, and saw them not; and to hear the
things which ye hear, and heard them not. Hear 18
then ye the parable of the sower. When any one 19
heareth the word of the kingdom, and understandeth
it not, *then* cometh the evil *one*, and snatcheth away
that which hath been sown in his heart. This is he
that was sown by the way side. And he that was 20
sown upon the rocky places, this is he that heareth
the word, and straightway with joy receiveth it; yet 21
hath he not root in himself, but endureth for a while;
and when tribulation or persecution ariseth because
of the word, straightway he stumbleth. And he that 22
was sown among the thorns, this is he that heareth
the word; and the care of the ¹world, and the deceit-
fulness of riches, choke the word, and he becometh
unfruitful. And he that was sown upon the good 23
ground, this is he that heareth the word, and under-
standeth it; who verily beareth fruit, and bringeth
forth, some a hundredfold, some sixty, some thirty.

¹ Or, *age*

Another parable set he before them, saying, The 24
kingdom of heaven is likened unto a man that sowed
good seed in his field: but while men slept, his enemy 25
came and sowed ²tares also among the wheat, and
went away. But when the blade sprang up, and 26

² Or, *darnel*

brought forth fruit, then appeared the tares also.

27 And the ¹servants of the householder came and said unto him, Sir, didst thou not sow good seed in

28 thy field? whence then hath it tares? And he said unto them, ²An enemy hath done this. And the ³servants say unto him, Wilt thou then that we go and

29 gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with
30 them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard
32 seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three ⁴measures of meal, till it was all leavened.

34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing
35 unto them: that it might be fulfilled which was spoken

⁵by the prophet, saying,

I will open my mouth in parables;

I will utter things hidden from the foundation
⁶of the world.

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field.

37 And he answered and said, He that soweth the good
38 seed is the Son of man; and the field is the world;
and the good seed, these are the sons of the kingdom;
39 and the tares are the sons of the evil *one*; and the enemy that sowed them is the devil: and the harvest is ⁷the end of the world; and the reapers are angels.

40 As therefore the tares are gathered up and burned
41 with fire; so shall it be in ⁸the end of the world. The

Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stum-

¹ Gr. *bond-servants*.

² Gr. *A man that is an enemy*.

³ The word in the Greek denotes the Hebrew *seah*, a measure containing nearly a peck and a half.

⁴ Or, *through*

⁵ Many ancient authorities omit *of the world*.

⁶ Or, *the consummation of the age*

bling, and them that do iniquity, and shall cast them 42
into the furnace of fire: there shall be the weeping
and gnashing of teeth. Then shall the righteous 43
shine forth as the sun in the kingdom of their Father.
He that hath ears, let him hear.

¹Or, for joy
thereof

The kingdom of heaven is like unto a treasure 44
hidden in the field; which a man found, and hid;
and ¹in his joy he goeth and selleth all that he hath,
and buyeth that field.

Again, the kingdom of heaven is like unto a man 45
that is a merchant seeking goodly pearls: and having 46
found one pearl of great price, he went and sold all
that he had, and bought it.

²Gr. drag-net.

Again, the kingdom of heaven is like unto a ²net, 47
that was cast into the sea, and gathered of every kind:
which, when it was filled, they drew up on the beach; 48
and they sat down, and gathered the good into ves-
sels, but the bad they cast away. So shall it be in 49
³the end of the world: the angels shall come forth,
and sever the wicked from among the righteous, and 50
shall cast them into the furnace of fire: there shall
be the weeping and gnashing of teeth.

³Or, the con-
summation of
the age

Have ye understood all these things? They say 51
unto him, Yea. And he said unto them, Therefore 52
every scribe who hath been made a disciple to the
kingdom of heaven is like unto a man that is a
householder, which bringeth forth out of his treasure
things new and old.

⁴Gr. powers.

And it came to pass, when Jesus had finished these 53
parables, he departed thence. And coming into his 54
own country he taught them in their synagogue, in-
somuch that they were astonished, and said, Whence
hath this man this wisdom, and these ⁴mighty works? 55
Is not this the carpenter's son? is not his mother
called Mary? and his brethren, James, and Joseph,
and Simon, and Judas? And his sisters, are they not 56
all with us? Whence then hath this man all these
things? And they were ⁵offended in him. But Jesus 57
said unto them, A prophet is not without honour, save
in his own country, and in his own house. And he 58
did not many ⁶mighty works there because of their
unbelief.

⁵Gr. caused to
stumble.

At that season Herod the tetrarch heard the report: 14

2 concerning Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and 3 therefore do these powers work in him. For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's 4 wife. For John said unto him, It is not lawful for 5 thee to have her. And when he would have put him to death, he feared the multitude, because they 6 counted him as a prophet. But when Herod's birthday came, the daughter of Herodias danced in the 7 midst, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she should ask. 8 And she, being put forward by her mother, saith, Give me here in a charger the head of John the 9 Baptist. And the king was grieved; but for the sake of his oaths, and of them which sat at meat with 10 him, he commanded it to be given; and he sent, and 11 beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and 12 she brought it to her mother. And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

13 Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed him ¹on foot from ¹Or, *by land* 14 the cities. And he came forth, and saw a great multitude, and he had compassion on them, and healed 15 their sick. And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food. 16 But Jesus said unto them, They have no need to go 17 away; give ye them to eat. And they say unto him, 18 We have here but five loaves, and two fishes. And he 19 said, Bring them hither to me. And he commanded the multitudes to ²sit down on the grass; and he took ²Gr. *recline*. 1 the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. 20 And they did all eat, and were filled: and they took up that which remained over of the broken pieces, 21 twelve baskets full. And they that did eat were about five thousand men, beside women and children.

And straightway he constrained the disciples to ²² enter into the boat, and to go before him unto the other side, till he should send the multitudes away. And after he had sent the multitudes away, he ²³ went up into the mountain apart to pray: and when even was come, he was there alone. But the boat ²⁴ ¹was now in the midst of the sea, distressed by the waves; for the wind was contrary. And in the fourth ²⁵ watch of the night he came unto them, walking upon the sea. And when the disciples saw him walking on ²⁶ the sea, they were troubled, saying, It is an apparition; and they cried out for fear. But straightway ²⁷ Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, ²⁸ Lord, if it be thou, bid me come unto thee upon the waters. And he said, Come. And Peter went down ²⁹ from the boat, and walked upon the waters, ³⁰ ²to come to Jesus. But when he saw the wind³, he was afraid; ³¹ and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his ³² hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? And ³³ when they were gone up into the boat, the wind ceased. And they that were in the boat worshipped ³⁴ him, saying, Of a truth thou art the Son of God.

And when they had crossed over, they came to the ³⁵ land, unto Gennesaret. And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick; and ³⁶ they besought him that they might only touch the border of his garment: and as many as touched were made whole.

Then there come to Jesus from Jerusalem Pharisees ¹ **15** and scribes, saying, Why do thy disciples transgress ² the tradition of the elders? for they wash not their hands when they eat bread. And he answered and ³ said unto them, Why do ye also transgress the commandment of God because of your tradition? For ⁴ God said, Honour thy father and thy mother: and, He that speaketh evil of father or mother, let him ⁵ ⁴die the death. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given *to God*; he shall ⁶

¹ Some ancient authorities read *was many furlongs distant from the land.*

² Some ancient authorities read *and came.*

³ Many ancient authorities add *strong.*

⁴ Or, *surely die*

not honour his father¹. And ye have made void the
 7 ²word of God because of your tradition. Ye hypo- ¹ Some ancient
 crites, well did Isaiah prophesy of you, saying, <sup>authorities add
 or his mother.</sup>

8 This people honoureth me with their lips; ² Some ancient
 But their heart is far from me. <sup>authorities read
 low.</sup>

9 But in vain do they worship me,

Teaching *as their* doctrines the precepts of men.

10 And he called to him the multitude, and said unto
 11 them, Hear, and understand : Not that which entereth
 into the mouth defileth the man ; but that which pro-
 12 ceedeth out of the mouth, this defileth the man. Then

came the disciples, and said unto him, Knowest thou
 that the Pharisees were ³offended, when they heard ³ Gr. caused to
 13 this saying? But he answered and said, Every ^{stumble.}

plant which my heavenly Father planted not, shall ⁴ Gr. planting.

14 be rooted up. Let them alone : they are blind guides.

And if the blind guide the blind, both shall fall into a

15 pit. And Peter answered and said unto him, Declare

16 unto us the parable. And he said, Are ye also even

17 yet without understanding? Perceive ye not, that

whatsoever goeth into the mouth passeth into the

18 belly, and is cast out into the draught? But the

19 things which proceed out of the mouth come forth

19 out of the heart ; and they defile the man. For out of

the heart come forth evil thoughts, murders, adulte-

20 ries, fornications, thefts, false witness, railings : these

are the things which defile the man : but to eat with

unwashen hands defileth not the man.

21 And Jesus went out thence, and withdrew into the

22 parts of Tyre and Sidon. And behold, a Canaanitish

woman came out from those borders, and cried, saying,

23 Have mercy on me, O Lord, thou son of David ; my ⁵ Gr. demon.

23 daughter is grievously vexed with a ⁶devil. But he

answered her not a word. And his disciples came

and besought him, saying, Send her away ; for she

24 crieth after us. But he answered and said, I was not

sent but unto the lost sheep of the house of Israel.

25 But she came and worshipped him, saying, Lord, help

26 me. And he answered and said, It is not meet to ⁷ Or, loaf

27 take the children's ⁸bread and cast it to the dogs. But

she said, Yea, Lord : for even the dogs eat of the

28 crumbs which fall from their masters' table. Then

Jesus answered and said unto her, O woman, great is

thy faith: be it done unto thee even as thou wilt.
And her daughter was healed from that hour.

And Jesus departed thence, and came nigh unto the 29
sea of Galilee; and he went up into the mountain, and
sat there. And there came unto him great multitudes, 30
having with them the lame, blind, dumb, maimed, and
many others, and they cast them down at his feet; and
he healed them: insomuch that the multitude won- 31
dered, when they saw the dumb speaking, the maimed
whole, and the lame walking, and the blind seeing:
and they glorified the God of Israel.

And Jesus called unto him his disciples, and said, I 32
have compassion on the multitude, because they con-
tinue with me now three days and have nothing to eat:
and I would not send them away fasting, lest haply
they faint in the way. And the disciples say unto 33
him, Whence should we have so many loaves in a
desert place, as to fill so great a multitude? And 34
Jesus saith unto them, How many loaves have ye?
And they said, Seven, and a few small fishes. And 35
he commanded the multitude to sit down on the
ground; and he took the seven loaves and the fishes; 36
and he gave thanks and brake, and gave to the dis-
ciples, and the disciples to the multitudes. And they 37
did all eat, and were filled: and they took up that
which remained over of the broken pieces, seven bas-
kets full. And they that did eat were four thousand 38
men, beside women and children. And he sent away 39
the multitudes, and entered into the boat, and came
into the borders of Magadan.

And the Pharisees and Sadducees came, and tempt- 1 16
ing him asked him to shew them a sign from heaven.
But he answered and said unto them, ¹When it is 2
evening, ye say, *It will be fair weather*: for the heaven
is red. And in the morning, *It will be foul weather* 3
to-day: for the heaven is red and lowring. Ye know
how to discern the face of the heaven; but ye cannot
discern the signs of the times. An evil and adulterous 4
generation seeketh after a sign; and there shall no
sign be given unto it, but the sign of Jonah. And he
left them, and departed.

And the disciples came to the other side and for- 5
got to take ²bread. And Jesus said unto them, Take 6

¹ The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.

² Gr. loaves.

- heed and beware of the leaven of the Pharisees and
 7 Sadducees. And they reasoned among themselves,
 8 saying, ¹We took no ²bread. And Jesus perceiving
 it said, O ye of little faith, why reason ye among
 9 yourselves, because ye have no ²bread? Do ye not
 yet perceive, neither remember the five loaves of the
 five thousand, and how many ³baskets ye took up?
 10 Neither the seven loaves of the four thousand, and
 11 how many ³baskets ye took up? How is it that ye
 do not perceive that I spake not to you concerning
²bread? But beware of the leaven of the Pharisees
 12 and Sadducees. Then understood they how that he
 bade them not beware of the leaven of ²bread, but
 of the teaching of the Pharisees and Sadducees.
 13 Now when Jesus came into the parts of Cæsarea
 Philippi, he asked his disciples, saying, Who do men
 14 say ⁴that the Son of man is? And they said, Some
 say John the Baptist; some, Elijah: and others, Jere-
 15 miah, or one of the prophets. He saith unto them,
 16 But who say ye that I am? And Simon Peter an-
 swered and said, Thou art the Christ, the Son of the
 17 living God. And Jesus answered and said unto him,
 Blessed art thou, Simon Bar-Jonah: for flesh and
 blood hath not revealed it unto thee, but my Father
 18 which is in heaven. And I also say unto thee, that
 thou art ⁵Peter, and upon this ⁶rock I will build my
 church; and the gates of Hades shall not prevail
 19 against it. I will give unto thee the keys of the
 kingdom of heaven: and whatsoever thou shalt bind
 on earth shall be bound in heaven: and whatsoever
 thou shalt loose on earth shall be loosed in heaven.
 20 Then charged he the disciples that they should tell
 no man that he was the Christ.
 21 From that time began ⁷Jesus to shew unto his
 disciples, how that he must go unto Jerusalem, and
 suffer many things of the elders and chief priests
 and scribes, and be killed, and the third day be
 22 raised up. And Peter took him, and began to re-
 buke him, saying, ⁸Be it far from thee, Lord: this
 23 shall never be unto thee. But he turned, and said
 unto Peter, Get thee behind me, Satan: thou art a
 stumblingblock unto me: for thou mindest not the
 24 things of God, but the things of men. Then said

¹ Or, It is be-
 cause we took no
 bread.

² Gr. loaves.

³ Basket in ver.
 9 and 10 repre-
 sents different
 Greek words.

⁴ Many ancient
 authorities read
 that I the Son of
 man am. See
 Mark viii. 27;
 Luke ix. 18.

⁵ Gr. Petros.

⁶ Gr. petra.

⁷ Some ancient
 authorities read
 Jesus Christ.

⁸ Or, God have
 mercy on thee

Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save ²⁵ his ¹life shall lose it: and whosoever shall lose his ¹life for my sake shall find it. For what shall a man ²⁶ be profited, if he shall gain the whole world, and forfeit his ¹life? or what shall a man give in exchange for his ¹life? For the Son of man shall come in the ²⁷ glory of his Father with his angels; and then shall he render unto every man according to his ²deeds. Verily I say unto you, There be some of them that ²⁸ stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

¹ Or, soul

² Gr. doing.

³ Or, booths

And after six days Jesus taketh with him Peter, ¹ 17 and James, and John his brother, and bringeth them up into a high mountain apart: and he was trans-² figured before them: and his face did shine as the sun, and his garments became white as the light. And behold, there appeared unto them Moses and ³ Elijah talking with him. And Peter answered, and ⁴ said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three ³tabernacles; one for thee, and one for Moses, and one for Elijah. While he was yet speaking, behold, a bright cloud ⁵ overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the dis-⁶ ciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said, ⁷ Arise, and be not afraid. And lifting up their eyes, ⁸ they saw no one, save Jesus only.

And as they were coming down from the moun-⁹ tain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. And his disciples asked him, saying, Why ¹⁰ then say the scribes that Elijah must first come? And he answered and said, Elijah indeed cometh, ¹¹ and shall restore all things: but I say unto you, that ¹² Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them. Then under-¹³ stood the disciples that he spake unto them of John the Baptist.

- 14 And when they were come to the multitude, there came to him a man, kneeling to him, and saying,
 15 Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into
 16 the fire, and oft-times into the water. And I brought him to thy disciples, and they could not cure him.
 17 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither
 18 to me. And Jesus rebuked him; and the ¹devil went out from him: and the boy was cured from that hour.
 19 Then came the disciples to Jesus apart, and said, Why
 20 could not we cast it out? And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.²
- 22 And while they ³abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the
 23 hands of men; and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.
- 24 And when they were come to Capernaum, they that received the ⁴half-shekel came to Peter, and said,
 25 Doth not your ⁵master pay the ⁴half-shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the
 26 kings of the earth, from whom do they receive toll
 27 or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a ⁶shekel: that
 take, and give unto them for me and thee.
- 18 ¹ In that hour came the disciples unto Jesus, saying, Who then is ⁷greatest in the kingdom of heaven? ⁷ Gr. *greater*.
 2 And he called to him a little child, and set him in
 3 the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall
 4 in no wise enter into the kingdom of heaven. Who-soever therefore shall humble himself as this little

² Many authorities, some ancient, insert ver. 21. But this kind goeth not out save by prayer and fasting. See Mark ix. 29.

³ Some ancient authorities read *were gathering themselves together*.

⁴ Gr. *didrachma*.

⁵ Or, *teacher*.

⁶ Gr. *stater*.

¹ Gr. *greater*.

² Gr. *a millstone turned by an ass*.

³ Gr. *Gehenna of fire*.

⁴ Many authorities, some ancient, insert ver. 11 *for the Son of Man came to save that which was lost*. See Luke xix. 10.

⁵ Gr. *a thing willed before your Father*.

⁶ Some ancient authorities read *my*.

⁷ Some ancient authorities omit *against thee*.

⁸ Or, *congregation*.

child, the same is the ¹greatest in the kingdom of heaven. And whoso shall receive one such ⁵ little child in my name receiveth me: but whoso ⁶ shall cause one of these little ones which believe on me to stumble, it is profitable for him that ²a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea. Woe unto ⁷ the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! And ⁸ if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it ⁹ out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the ³hell of fire. See that ye despise ¹⁰ not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.⁴ How think ye? if ¹² any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily ¹³ I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not ⁴the will of ⁵your Father which ¹⁴ is in heaven, that one of these little ones should perish.

And if thy brother sin ⁷against thee, go, shew him ¹⁵ his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear ¹⁶ thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it un- ¹⁷ to the ⁸church: and if he refuse to hear the ⁸church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What things so- ¹⁸ ever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two ¹⁹ of you shall agree on earth as touching anything that

they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until

22 seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until ¹seventy times seven.

¹Or, seventy times and seven

23 Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his

24 ²servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand

²Gr. bond-servants.

25 ³talents. But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be

³This talent was probably worth about £240.

26 made. The ⁴servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I

⁴Gr. bond-servant.

27 will pay thee all. And the lord of that ⁵servant, being moved with compassion, released him, and forgave

⁵Gr. loan.

28 him the ⁶debt. But that ⁷servant went out, and found one of his fellow-servants, which owed him a hundred

29 ⁸pence: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. So his

⁸The word in the Greek denotes a coin worth about eight pence half-penny.

30 fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And

31 he would not: but went and cast him into prison, till he should pay that which was due. So when his

32 fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that

33 was done. Then his lord called him unto him, and saith to him, Thou wicked ⁹servant, I forgave thee all

34 that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant,

35 even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he

should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

19 ¹ And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the

²borders of Judæa beyond Jordan; and great multitudes followed him; and he healed them there.

³ And there came unto him ⁷Pharisees, tempting him,

⁷Many authorities, some ancient, insert *the*

¹ Some ancient authorities read *created*.

² Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress*: as in ch. v. 32.

³ The following words, to the end of the verse, are omitted by some ancient authorities.

⁴ Or, *Teacher*

⁵ Some ancient authorities read *Good Master*. See Mark x. 17; Luke xviii. 18.

⁶ Some ancient authorities read *Why callest thou me good? None is good save one, even God*. See Mark x. 18; Luke xviii. 19.

and saying, Is it lawful *for a man* to put away his wife for every cause? And he answered and said,⁴ Have ye not read, that he which ¹made *them* from the beginning made them male and female, and said, For ⁵this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? So that they are no more twain, but one ⁶flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why then ⁷did Moses command to give a bill of divorce, and to put *her* away? He saith unto them, Moses ⁸for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away ⁹his wife, ²except for fornication, and shall marry another, committeth adultery: ³and he that marrieth her when she is put away committeth adultery. The ¹⁰disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. But he ¹¹said unto them, All men cannot receive this saying, but they to whom it is given. For there are eunuchs, ¹²which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that ^{*}is able to receive it, let him receive it.

Then were there brought unto him little children, ¹³that he should lay his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer ¹⁴the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed ¹⁵thence.

And behold, one came to him and said, ¹⁶“Master, 16 what good thing shall I do, that I may have eternal life? And he said unto him, ¹⁷“Why askest thou me 17 concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. He saith unto him, Which? And ¹⁸Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, ¹⁹Thou shalt love thy neighbour as thyself. The young ²⁰

man saith unto him, All these things have I observed :
 21 what lack I yet? Jesus said unto him, If thou
 wouldest be perfect, go, sell that thou hast, and give
 to the poor, and thou shalt have treasure in heaven :
 22 and come, follow me. But when the young man heard
 the saying, he went away sorrowful : for he was one
 that had great possessions.

23 And Jesus said unto his disciples, Verily I say unto
 you, It is hard for a rich man to enter into the king-
 24 dom of heaven. And again I say unto you, It is
 easier for a camel to go through a needle's eye, than
 for a rich man to enter into the kingdom of God.
 25 And when the disciples heard it, they were astonished
 26 exceedingly, saying, Who then can be saved? And
 Jesus looking upon *them* said to them, With men this
 is impossible ; but with God all things are possible.

27 Then answered Peter and said unto him, Lo, we have
 left all, and followed thee ; what then shall we have ?

28 And Jesus said unto them, Verily I say unto you,
 that ye which have followed me, in the regeneration
 when the Son of man shall sit on the throne of his
 glory, ye also shall sit upon twelve thrones, judging
 29 the twelve tribes of Israel. And every one that hath
 left houses, or brethren, or sisters, or father, or mother,¹
 or children, or lands, for my name's sake, shall re-
 ceive ²a hundredfold, and shall inherit eternal life.

30 But many shall be last *that are* first ; and first *that are*
 20 1 last. For the kingdom of heaven is like unto a man
 that is a householder, which went out early in the
 2 morning to hire labourers into his vineyard. And
 when he had agreed with the labourers for a ³penny a
 3 day, he sent them into his vineyard. And he went out
 about the third hour, and saw others standing in the
 4 marketplace idle ; and to them he said, Go ye also
 into the vineyard, and whatsoever is right I will give
 5 you. And they went their way. Again he went out
 about the sixth and the ninth hour, and did likewise.
 6 And about the eleventh *hour* he went out, and found
 others standing ; and he saith unto them, Why stand
 7 ye here all the day idle? They say unto him, Because
 no man hath hired us. He saith unto them, Go ye
 8 also into the vineyard. And when even was come,
 the lord of the vineyard saith unto his steward, Call

¹ Many ancient
 authorities add
or wife : as in
 Luke xviii. 29

² Some ancient
 authorities read
manifold.

³ See marginal
 note on ch. xviii.
 28.

¹ See marginal
note on ch. xviii.
28.

the labourers, and pay them their hire, beginning from the last unto the first. And when they came that ⁹*were hired* about the eleventh hour, they received every man a ¹penny. And when the first came, they ¹⁰supposed that they would receive more; and they likewise received every man a ¹penny. And when ¹¹they received it, they murmured against the householder, saying, These last have spent *but* one hour, ¹²and thou hast made them equal unto us, which have borne the burden of the day and the ²scorching heat. But he answered and said to one of them, Friend, I ¹³do thee no wrong: didst not thou agree with me for a ¹penny? Take up that which is thine, and go thy ¹⁴way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with ¹⁵mine own? or is thine eye evil, because I am good? So the last shall be first, and the first last. ¹⁶

² Or, hot wind

And as Jesus was going up to Jerusalem, he took ¹⁷the twelve disciples apart, and in the way he said unto them, Behold, we go up to Jerusalem; and the Son ¹⁸of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and ¹⁹shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

Then came to him the mother of the sons of ²⁰Zebedee with her sons, worshipping *him*, and asking a certain thing of him. And he said unto her, What ²¹wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. But Jesus ²²answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. He saith unto ²³them, My cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give, but *it is for them* for whom it hath been prepared of my Father. And when the ten heard it, they were ²⁴moved with indignation concerning the two brethren. But Jesus called them unto him, and said, Ye know ²⁵that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not ²⁶so shall it be among you: but whosoever would be-

27 come great among you shall be your ¹minister; and whosoever would be first among you shall be your
 28 ²servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

¹ Or, *servant*

² Gr. *bond-servant*.

29 And as they went out from Jericho, a great multitude followed him. And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us,
 31 thou son of David. And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of
 32 David. And Jesus stood still, and called them, and
 33 said, What will ye that I should do unto you? They say unto him, Lord, that our eyes may be opened.
 34 And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

21 ¹ And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus
 2 sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*,
 3 and bring *them* unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them;
 4 and straightway he will send them. Now this is come to pass, that it might be fulfilled which was spoken ²by ³the prophet, saying,

³ Or, *through*

5 Tell ye the daughter of Zion,
 Behold, thy King cometh unto thee,
 Meek, and riding upon an ass,
 And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus appointed them, and brought the ass, and the colt, and put on them their garments; and he sat thereon.
 8 And the most part of the multitude spread their garments in the way; and others cut branches from
 9 the trees, and spread them in the way. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed
 10 *is* he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was stirred, saying, Who is this?

And the multitudes said, This is the prophet, Jesus, ¹¹ from Nazareth of Galilee.

¹ Many ancient authorities omit of God.

And Jesus entered into the temple ¹of God, and ¹² cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he saith ¹³ unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers. And the blind and the lame came to him in the tem- ¹⁴ ple: and he healed them. But when the chief priests ¹⁵ and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, and said unto him, Hearest ¹⁶ thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And he left them, and went forth out of the city to ¹⁷ Bethany, and lodged there.

² Or, a single

Now in the morning as he returned to the city, he ¹⁸ hungered. And seeing ²a fig tree by the way side, he ¹⁹ came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away. And when the disciples saw it, ²⁰ they marvelled, saying, How did the fig tree immediately wither away? And Jesus answered and said ²¹ unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, ²² believing, ye shall receive.

³ Gr. word.

And when he was come into the temple, the chief ²³ priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ²⁴ ask you one ³question, which if ye tell me, I likewise will tell you by what authority I do these things. The ²⁵ baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us,

26 Why then did ye not believe him? But if we shall say,
 From men; we fear the multitude; for all hold John
 27 as a prophet. And they answered Jesus, and said, We
 know not. He also said unto them, Neither tell I you
 28 by what authority I do these things. But what think
 ye? A man had two sons; and he came to the first,
 29 and said, ¹Son, go work to-day in the vineyard. And he ¹Gr. Child.
 answered and said, I will not: but afterward he repented
 30 himself, and went. And he came to the second, and said
 likewise. And he answered and said, I go, sir: and went
 31 not. Whether of the twain did the will of his father?
 They say, The first. Jesus saith unto them, Verily I
 say unto you, that the publicans and the harlots go into
 32 the kingdom of God before you. For John came unto
 you in the way of righteousness, and ye believed him
 not: but the publicans and the harlots believed him:
 and ye, when ye saw it, did not even repent your-
 selves afterward, that ye might believe him.

33 Hear another parable: There was a man that was a
 householder, which planted a vineyard, and set a hedge
 about it, and digged a winepress in it, and built a
 tower, and let it out to husbandmen, and went into
 34 another country. And when the season of the fruits
 drew near, he sent his ²servants to the husbandmen, ²Gr. bondser-
 35 to receive ³his fruits. And the husbandmen took his ³vants.
²servants, and beat one, and killed another, and stoned ³Or, the fruits
 36 another. Again, he sent other ²servants more than ³of it
 37 the first: and they did unto them in like manner. But
 afterward he sent unto them his son, saying, They will
 38 reverence my son. But the husbandmen, when they
 saw the son, said among themselves, This is the heir;
 39 come, let us kill him, and take his inheritance. And
 they took him, and cast him forth out of the vineyard,
 40 and killed him. When therefore the lord of the vine-
 yard shall come, what will he do unto those husband-
 41 men? They say unto him, He will miserably destroy
 those miserable men, and will let out the vineyard
 unto other husbandmen, which shall render him the
 42 fruits in their seasons. Jesus saith unto them, Did ye
 never read in the scriptures,

The stone which the builders rejected,
 The same was made the head of the corner:
 This was from the Lord,

And it is marvellous in our eyes?

¹ Some ancient
authorities omit
ver. 44.

Therefore say I unto you, The kingdom of God shall ⁴³
be taken away from you, and shall be given to a nation
bringing forth the fruits thereof. ¹And he that falleth ⁴⁴
on this stone shall be broken to pieces: but on whom-
soever it shall fall, it will scatter him as dust. And ⁴⁵
when the chief priests and the Pharisees heard his
parables, they perceived that he spake of them.
And when they sought to lay hold on him, they ⁴⁶
feared the multitudes, because they took him for a
prophet.

² Gr. *bouderv-*
ounis.

And Jesus answered and spake again in parables: ²²
unto them, saying, The kingdom of heaven is likened ²
unto a certain king, which made a marriage feast for
his son, and sent forth his ²servants to call them that ³
were bidden to the marriage feast: and they would
not come. Again he sent forth other ²servants, saying, ⁴
Tell them that are bidden, Behold, I have made ready
my dinner: my oxen and my fatlings are killed, and
all things are ready: come to the marriage feast. But ⁵
they made light of it, and went their ways, one to his
own farm, another to his merchandise: and the rest ⁶
laid hold on his ²servants, and entreated them shame-
fully, and killed them. But the king was wroth; and ⁷
he sent his armies, and destroyed those murderers,
and burned their city. Then saith he to his ²servants, ⁸
The wedding is ready, but they that were bidden were
not worthy. Go ye therefore unto the partings of the ⁹
highways, and as many as ye shall find, bid to the
marriage feast. And those ²servants went out into ¹⁰
the highways, and gathered together all as many as
they found, both bad and good: and the wedding
was filled with guests. But when the king came in to ¹¹
behold the guests, he saw there a man which had not
on a wedding-garment: and he saith unto him, Friend, ¹²
how camest thou in hither not having a wedding-gar-
ment? And he was speechless. Then the king said ¹³
to the ²servants, Bind him hand and foot, and cast
him out into the outer darkness; there shall be the
weeping and gnashing of teeth. For many are called, ¹⁴
but few chosen.

³ Or, *ministers*

Then went the Pharisees, and took counsel how ¹⁵
they might ensnare him in *his* talk. And they send ¹⁶

- to him their disciples, with the Herodians, saying,
 'Master, we know that thou art true, and teachest the
 way of God in truth, and carest not for any one: for
 17 thou regardest not the person of men. Tell us there-
 fore, What thinkest thou? Is it lawful to give trib-
 18 ute unto Cæsar, or not? But Jesus perceived their
 wickedness, and said, Why tempt ye me, ye hypo-
 19 crites? Shew me the tribute money. And they
 20 brought unto him a ²penny. And he saith unto them,
 21 Whose is this image and superscription? They say
 unto him, Cæsar's. Then saith he unto them, Render
 therefore unto Cæsar the things that are Cæsar's;
 22 and unto God the things that are God's. And when
 they heard it, they marvelled, and left him, and went
 their way.
- 23 On that day there came to him Sadducees, ³which
 say that there is no resurrection: and they asked him,
 24 saying, 'Master, Moses said, If a man die, having no
 children, his brother 'shall marry his wife, and raise
 25 up seed unto his brother. Now there were with us
 seven brethren: and the first married and deceased,
 26 and having no seed left his wife unto his brother; in
 like manner the second also, and the third, unto
 27 the ⁵seventh. And after them all the woman died.
 28 In the resurrection therefore whose wife shall she be of
 29 the seven? for they all had her. But Jesus answered
 and said unto them, Ye do err, not knowing the scrip-
 30 tures, nor the power of God. For in the resurrection
 they neither marry, nor are given in marriage, but are
 31 as angels⁶ in heaven. But as touching the resurrec-
 tion of the dead, have ye not read that which was
 32 spoken unto you by God, saying, I am the God of
 Abraham, and the God of Isaac, and the God of
 Jacob? God is not *the God* of the dead, but of the
 33 living. And when the multitudes heard it, they were
 astonished at his teaching.
- 34 But the Pharisees, when they heard that he had
 put the Sadducees to silence, gathered themselves
 35 together. And one of them, a lawyer, asked him a
 36 question, tempting him, 'Master, which is the great
 37 commandment in the law? And he said unto him,
 Thou shalt love the Lord thy God with all thy heart,
 38 and with all thy soul, and with all thy mind. This is

¹Or, Teacher

²See marginal
note on ch. xviii.
28.

³Gr. saying.

⁴Gr. shall per-
form the duty of
a husband's bro-
ther to his wife.
Compare Deut.
xxv. 5.

⁵Gr. seven.

⁶Many ancient
authorities add
of God.

¹Or, *And a second is like unto it, Thou shalt love &c.*

the great and first commandment. ¹And a second ³⁹like *unto it* is this, Thou shalt love thy neighbour as thyself. On these two commandments hangeth the ⁴⁰whole law, and the prophets.

Now while the Pharisees were gathered together, ⁴¹Jesus asked them a question, saying, What think ye ⁴²of the Christ? whose son is he? They say unto him, *The son* of David. He saith unto them, How ⁴³then doth David in the Spirit call him Lord, saying,

The Lord said unto my Lord, ⁴⁴
Sit thou on my right hand,

Till I put thine enemies underneath thy feet?

If David then calleth him Lord, how is he his son? ⁴⁵And no one was able to answer him a word, neither ⁴⁶durst any man from that day forth ask him any more questions.

Then spake Jesus to the multitudes and to his dis- ¹23

ciples, saying, The scribes and the Pharisees sit on ²Moses' seat: all things therefore whatsoever they bid ³you, *these* do and observe: but do not ye after their works; for they say, and do not. Yea, they bind ⁴heavy burdens ⁵and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works ⁵they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders *of their garments*, and love the chief place at feasts, and the ⁶chief seats in the synagogues, and the salutations in ⁷the marketplaces, and to be called of men, Rabbi. But be not ye called Rabbi: for one is your teacher, ⁸and all ye are brethren. And call no man your father ⁹on the earth: for one is your Father, ¹⁰which is in heaven. Neither be ye called masters: for one is ¹⁰your master, *even* the Christ. But he that is ¹¹'great-
est among you shall be your ¹¹'servant. And whoso- ¹²ever shall exalt himself shall be humbled; and who-
soever shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypo- ¹³crites! because ye shut the kingdom of heaven ¹⁴'against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.⁷

Woe unto you, scribes and Pharisees, hypocrites! ¹⁵for ye compass sea and land to make one proselyte;

⁸ Many ancient authorities omit *and grievous to be borne*.

⁹ Gr. *the heavenly*.

¹⁰ Gr. *greater*.

¹¹ Or, *minister*.

¹² Gr. *before*.

⁷ Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.* See Mark xii. 40; Luke xx. 47.

and when he is become so, ye make him twofold more a son of ¹hell than yourselves.

¹ Gr. *Gehenna*.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the ²temple, it is nothing; but whosoever shall swear by the gold of the ²temple,

² Or, *sanctuary*: as in ver. 35.

17 he is ³a debtor. Ye fools and blind: for whether is greater, the gold, or the ²temple that hath sanctified 18 the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift 19 that is upon it, he is ³a debtor. Ye blind: for whether is greater, the gift, or the altar that sanctifieth the 20 gift? He therefore that sweareth by the altar, 21 sweareth by it, and by all things thereon. And he that sweareth by the ²temple, sweareth by it, and by 22 him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

³ Or, *bound by his oath*

23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and ⁴anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. 24 Ye blind guides, which strain out the gnat, and swallow the camel.

⁴ Or, *dill*

25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and 26 excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of 28 dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and 30 garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the 31 prophets. Wherefore ye witness to yourselves, that 32 ye are sons of them that slew the prophets. Fill ye

¹ Gr. *Gehenna*.

up then the measure of your fathers. Ye serpents, 33
ye offspring of vipers, how shall ye escape the
judgement of 'hell? Therefore, behold, I send unto 34
you prophets, and wise men, and scribes: some of
them shall ye kill and crucify; and some of them
shall ye scourge in your synagogues, and persecute
from city to city: that upon you may come all the 35
righteous blood shed on the earth, from the blood
of Abel the righteous unto the blood of Zachariah
son of Barachiah, whom ye slew between the sanc-
tuary and the altar. Verily I say unto you, All 36
these things shall come upon this generation.

² Some ancient
authorities omit
desolate.

O Jerusalem, Jerusalem, which killeth the proph- 37
ets, and stoneth them that are sent unto her! how
often would I have gathered thy children together,
even as a hen gathereth her chickens under her
wings, and ye would not! Behold, your house is 38
left unto you ²desolate. For I say unto you, Ye 39
shall not see me henceforth, till ye shall say, Blessed
is he that cometh in the name of the Lord.

And Jesus went out from the temple, and was going 1 24
on his way; and his disciples came to him to shew
him the buildings of the temple. But he answered 2
and said unto them, See ye not all these things? verily
I say unto you, There shall not be left here one stone
upon another, that shall not be thrown down.

³ Gr. *presence*.

⁴ Or, *the con-
summation of
the age*

And as he sat on the mount of Olives, the dis- 3
ciples came unto him privately, saying, Tell us, when
shall these things be? and what *shall be* the sign of
thy ³coming, and of ⁴the end of the world? And 4
Jesus answered and said unto them, Take heed that
no man lead you astray. For many shall come in my 5
name, saying, I am the Christ; and shall lead many
astray. And ye shall hear of wars and rumours of 6
wars: see that ye be not troubled: for *these things*
must needs come to pass; but the end is not yet. For 7
nation shall rise against nation, and kingdom against
kingdom: and there shall be famines and earthquakes
in divers places. But all these things are the begin- 8
ning of travail. Then shall they deliver you up unto 9
tribulation, and shall kill you: and ye shall be hated
of all the nations for my name's sake. And then 10
shall many stumble, and shall deliver up one another,

- 11 and shall hate one another. And many false prophets
 12 shall arise, and shall lead many astray. And because
 iniquity shall be multiplied, the love of the many shall
 13 wax cold. But he that endureth to the end, the same
 14 shall be saved. And ¹this gospel of the kingdom shall
 be preached in the whole ²world for a testimony unto
 all the nations; and then shall the end come. ¹ Or, these good tidings
² Gr. inhabited earth.
- 15 When therefore ye see the abomination of desola-
 tion, which was spoken of ³by Daniel the prophet,
 standing in ⁴the holy place (let him that readeth un-
 16 derstand), then let them that are in Judæa flee unto
 17 the mountains: let him that is on the housetop not
 go down to take out the things that are in his house:
 18 and let him that is in the field not return back to take
 19 his cloke. But woe unto them that are with child and
 20 to them that give suck in those days! And pray ye
 that your flight be not in the winter, neither on a sab-
 21 bath: for then shall be great tribulation, such as hath
 not been from the beginning of the world until now,
 22 no, nor ever shall be. And except those days had
 been shortened, no flesh would have been saved: but
 for the elect's sake those days shall be shortened.
- 23 Then if any man shall say unto you, Lo, here is the
 24 Christ, or, Here; believe ⁵it not. For there shall arise
 false Christs, and false prophets, and shall shew great
 signs and wonders; so as to lead astray, if possible,
 25 even the elect. Behold, I have told you beforehand.
- 26 If therefore they shall say unto you, Behold, he is in
 the wilderness; go not forth: Behold, he is in the
 27 inner chambers; believe ⁶it not. For as the lightning
 cometh forth from the east, and is seen even unto the
 west; so shall be the ⁷coming of the Son of man. ¹ Gr. presence.
- 28 Wheresoever the carcase is, there will the ⁸eagles be
 gathered together. ² Or, vultures
- 29 But immediately, after the tribulation of those days,
 the sun shall be darkened, and the moon shall not
 give her light, and the stars shall fall from heaven,
 30 and the powers of the heavens shall be shaken: and
 then shall appear the sign of the Son of man in
 heaven: and then shall all the tribes of the earth
 mourn, and they shall see the Son of man coming on
 the clouds of heaven with power and great glory. ⁹ Many ancient
 authorities read with a great trumpet, and they shall
 gather &c.
- 31 And he shall send forth his angels ¹⁰with ¹¹a great
 of great sound

sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Now from the fig tree learn her parable : when her ³² branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh ; even so ³³ ye also, when ye see all these things, know ye that ¹he is nigh, *even* at the doors. Verily I say unto you, ³⁴ This generation shall not pass away, till all these things be accomplished. Heaven and earth shall ³⁵ pass away, but my words shall not pass away. But ³⁶ of that day and hour knoweth no one, not even the angels of heaven, ²neither the Son, but the Father only. And as *were* the days of Noah, so shall be the ³⁷ ³coming of the Son of man. For as in those days ³⁸ which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew ³⁹ not until the flood came, and took them all away ; so shall be the ⁴⁰ ⁴coming of the Son of man. Then shall two men be in the field ; one is taken, and one is left : two women *shall be* grinding at the mill ; one ⁴¹ is taken, and one is left. Watch therefore : for ye ⁴² know not on what day your Lord cometh. ⁴³ ⁴But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be ⁴⁴ ⁵broken through. Therefore be ye also ready : for in an hour that ye think not the Son of man cometh. Who then is the faithful and wise ⁴⁵ ⁶servant, whom his lord hath set over his household, to give them their food in due season ? Blessed is that ⁴⁶ ⁶servant, whom his lord when he cometh shall find so doing. Verily ⁴⁷ I say unto you, that he will set him over all that he hath. But if that evil ⁴⁸ ⁶servant shall say in his heart, ⁴⁹ My lord tarrieth ; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken ; the lord of that ⁵⁰ ⁶servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall ⁵¹ ⁷cut him asunder, and appoint his portion with the hypocrites : there shall be the weeping and gnashing of teeth.

Then shall the kingdom of heaven be likened unto 1 **25**

¹ Or, *it*

² Many authorities, some ancient, omit *neither the Son*.

³ Gr. *presence*.

⁴ Or, *But this ye know*

⁵ Gr. *digged through*

⁶ Gr. *bond-servant*.

⁷ Or, *severely scourge him*

ten virgins, which took their ¹lamps, and went forth ¹Or, *torches*
 2 to meet the bridegroom. And five of them were
 3 foolish, and five were wise. For the foolish, when
 4 they took their ¹lamps, took no oil with them: but
 the wise took oil in their vessels with their ¹lamps.
 5 Now while the bridegroom tarried, they all slum-
 6 bered and slept. But at midnight there is a cry, Be-
 hold, the bridegroom! Come ye forth to meet him.
 7 Then all those virgins arose, and trimmed their ¹lamps.
 8 And the foolish said unto the wise, Give us of your
 9 oil; for our ¹lamps are going out. But the wise an-
 swered, saying, Peradventure there will not be enough
 for us and you: go ye rather to them that sell, and
 10 buy for yourselves. And while they went away to
 buy, the bridegroom came; and they that were ready
 went in with him to the marriage feast: and the door
 11 was shut. Afterward come also the other virgins,
 12 saying, Lord, Lord, open to us. But he answered
 and said, Verily I say unto you, I know you not.
 13 Watch therefore, for ye know not the day nor the
 hour.
 14 For *it is as when* a man, going into another
 country, called his own ²servants, and delivered unto ²Gr. *bond-*
 15 them his goods. And unto one he gave five talents, ²*servants.*
 to another two, to another one; to each according to
 his several ability; and he went on his journey.
 16 Straightway he that received the five talents went
 and traded with them, and made other five talents.
 17 In like manner he also that *received* the two gained
 18 other two. But he that received the one went away
 and digged in the earth, and hid his lord's money.
 19 Now after a long time the lord of those ²servants
 20 cometh, and maketh a reckoning with them. And
 he that received the five talents came and brought
 other five talents, saying, Lord, thou deliveredst unto
 me five talents: lo, I have gained other five talents.
 21 His lord said unto him, Well done, good and faithful
²servant: thou hast been faithful over a few things, I ²Gr. *bond-*
 will set thee over many things: enter thou into the ²*servant.*
 22 joy of thy lord. And he also that *received* the two
 talents came and said, Lord, thou deliveredst unto
 me two talents: lo, I have gained other two talents.
 23 His lord said unto him, Well done, good and faithful

¹ Gr. *bond-servant*.

¹servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received ²⁴ the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in ²⁵ the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful ²⁶ ¹servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest ²⁷ therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from ²⁸ him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he ²⁹ shall have abundance: but from him that hath not, even that which he hath shall be taken away. And ³⁰ cast ye out the unprofitable ¹servant into the outer darkness: there shall be the weeping and gnashing of teeth.

¹ Gr. *hids*.

But when the Son of man shall come in his glory, ³¹ and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered ³² all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the ³³ ²goats: and he shall set the sheep on his right hand, but the ²goats on the left. Then shall the King ³⁴ say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an ³⁵ hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye ³⁶ visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, ³⁷ when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we ³⁸ thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in ³⁹ prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, ⁴⁰ Inasmuch as ye did it unto one of these my brethren,

- 41 *even* these least, ye did it unto me. Then shall he
 say also unto them on the left hand, ¹Depart from
 me, ye cursed, into the eternal fire which is prepared
 42 for the devil and his angels: for I was an hungred,
 and ye gave me no meat: I was thirsty, and ye gave
 43 me no drink: I was a stranger, and ye took me not
 in; naked, and ye clothed me not; sick, and in
 44 prison, and ye visited me not. Then shall they also
 answer, saying, Lord, when saw we thee an hungred,
 or athirst, or a stranger, or naked, or sick, or in prison,
 45 and did not minister unto thee? Then shall he
 answer them, saying, Verily I say unto you, Inas-
 much as ye did it not unto one of these least, ye did
 46 it not unto me. And these shall go away into eternal
 punishment: but the righteous into eternal life.
- 26 ¹ And it came to pass, when Jesus had finished all
 2 these words, he said unto his disciples, Ye know that
 after two days the passover cometh, and the Son of
 3 man is delivered up to be crucified. Then were
 gathered together the chief priests, and the elders of
 the people, unto the court of the high priest, who was
 4 called Caiaphas; and they took counsel together that
 5 they might take Jesus by subtilty, and kill him. But
 they said, Not during the feast, lest a tumult arise
 among the people.
- 6 Now when Jesus was in Bethany, in the house of
 7 Simon the leper, there came unto him a woman having
²an alabaster cruse of exceeding precious ointment, ³Or, a flask
 and she poured it upon his head, as he sat at meat.
 8 But when the disciples saw it, they had indignation,
 9 saying, To what purpose is this waste? For this *oint-*
ment might have been sold for much, and given to the
 10 poor. But Jesus perceiving it said unto them, Why
 trouble ye the woman? for she hath wrought a good
 11 work upon me. For ye have the poor always with
 12 you; but me ye have not always. For in that she
⁴poured this ointment upon my body, she did it to ⁵Gr. cast.
 13 prepare me for burial. Verily I say unto you, Where-
 soever ⁶this gospel shall be preached in the whole
 world, that also which this woman hath done shall be
 spoken of for a memorial of her. ⁷Or, these good
 tidings
- 14 Then one of the twelve, who was called Judas
 15 Iscariot, went unto the chief priests, and said, What

are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. And from that time he sought opportunity ¹⁶ to deliver him *unto them*.

Now on the first *day* of unleavened bread the disci- ¹⁷ ples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? And he ¹⁸ said, Go into the city to such a man, and say unto him, The ¹Master saith, My time is at hand; I keep the passover at thy house with my disciples. And the ¹⁹ disciples did as Jesus appointed them; and they made ready the passover. Now when even was come, he ²⁰ was sitting at meat with the twelve ²disciples; and as ²¹ they were eating, he said, Verily I say unto you, that one of you shall betray me. And they were exceed- ²² ing sorrowful, and began to say unto him every one, Is it I, Lord? And he answered and said, He that ²³ dipped his hand with me in the dish, the same shall betray me. The Son of man goeth, even as it is writ- ²⁴ ten of him: but woe unto that man through whom the Son of man is betrayed! good were it ⁴for that man if he had not been born. And Judas, which be- ²⁵ trayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said. And as they were ²⁶ eating, Jesus took ⁴bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took ⁶a cup, and gave thanks, ²⁷ and gave to them, saying, Drink ye all of it; for this ²⁸ is my blood of ⁶the ⁷covenant, which is shed for many unto remission of sins. But I say unto you, I will ²⁹ not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And when they had sung a hymn, they went out ³⁰ unto the mount of Olives.

Then saith Jesus unto them, All ye shall be ⁸offend- ³¹ ed in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am raised up, I will go before ³² you into Galilee. But Peter answered and said unto ³³ him, If all shall be ⁸offended in thee, I will never be ⁸offended. Jesus said unto him, Verily I say unto ³⁴ thee, that this night, before the cock crow, thou shalt

¹ Or, Teacher

² Many authorities, some ancient, omit *disciples*.

³ Gr. *for him if that man*.

⁴ Or, a loaf

⁵ Some ancient authorities read *the cup*.

⁶ Or, *the testament*

⁷ Many ancient authorities insert *new*.

⁸ Gr. *caused to stumble*.

35 deny me thrice. Peter saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto ¹a place called Gethsemane, and saith unto his disciples, Sit ye here,

37 while I go yonder and pray. And he took with him Peter and the two sons of Zebedee, and began to be 38 sorrowful and sore troubled. Then saith he unto them, My soul is exceeding sorrowful, even unto death: 39 abide ye here, and watch with me. And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not

41 watch with me one hour? ²Watch and pray, that ye enter not into temptation: the spirit indeed is willing,

42 but the flesh is weak. Again a second time he went away, and prayed, saying, O my Father, if this cannot

43 pass away, except I drink it, thy will be done. And he came again and found them sleeping, for their 44 eyes were heavy. And he left them again, and went

away, and prayed a third time, saying again the same 45 words. Then cometh he to the disciples, and saith

unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed

46 unto the hands of sinners. Arise, let us be going: behold, he is at hand that betrayeth me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying,

49 Whomsoever I shall kiss, that is he: take him. And straightway he came to Jesus, and said, Hail, Rabbi;

50 and ³kissed him. And Jesus said unto him, Friend, ⁴do that for which thou art come. Then they came

51 and laid hands on Jesus, and took him. And behold, one of them that were with Jesus stretched out his

hand, and drew his sword, and smote the ⁵servant of 52 the high priest, and struck off his ear. Then saith

Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the

53 sword. Or thinkest thou that I cannot beseech my

¹ Gr. an enclosed piece of ground.

² Or, Watch ye, and pray that ye enter not.

³ Gr. kissed him much.

⁴ Gr. bondservant.

Father, and he shall even now send me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be? In that hour 54 said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. But all this is come to pass, that the scriptures 56 of the prophets might be fulfilled. Then all the disciples left him, and fled.

And they that had taken Jesus led him away to *the* 57 *house of* Caiaphas the high priest, where the scribes and the elders were gathered together. But Peter 58 followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. Now the chief priests and the whole 59 council sought false witness against Jesus, that they might put him to death; and they found it not, though 60 many false witnesses came. But afterward came two, and said, This man said, I am able to destroy the 61 temple of God, and to build it in three days. And 62 the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And 63 the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou 64 hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then 65 the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: what think ye? They answered and said, 66 He is ²worthy of death. Then did they spit in his 67 face and buffet him: and some smote him ³with the palms of their hands, saying, Prophecy unto us, thou 68 Christ: who is he that struck thee?

Now Peter was sitting without in the court: and a 69 maid came unto him, saying, Thou also wast with Jesus the Galilæan. But he denied before them all, 70 saying, I know not what thou sayest. And when he 71 was gone out into the porch, another *maid* saw him, and saith unto them that were there, This man also

¹Or, *sanctuary*:
as in ch. xxiii.
35: xxvii. 5.

²Gr. *liable to*.

³Or, *with rods*

72 was with Jesus the Nazarene. And again he denied
 73 with an oath, I know not the man. And after a little
 while they that stood by came and said to Peter,
 Of a truth thou also art *one* of them; for thy speech
 74 bewrayeth thee. Then began he to curse and to swear,
 I know not the man. And straightway the cock crew.
 75 And Peter remembered the word which Jesus had
 said, Before the cock crow, thou shalt deny me thrice.
 And he went out, and wept bitterly.

27 ¹ Now when morning was come, all the chief priests
 and the elders of the people took counsel against Je-
² sus to put him to death: and they bound him, and
 led him away, and delivered him up to Pilate the
 governor.

³ Then Judas, which betrayed him, when he saw that
 he was condemned, repented himself, and brought
 back the thirty pieces of silver to the chief priests
⁴ and elders, saying, I have sinned in that I betrayed
 'innocent blood. But they said, What is that to us?
⁵ see thou *to it*. And he cast down the pieces of silver
 into the sanctuary, and departed; and he went away
⁶ and hanged himself. And the chief priests took the
 pieces of silver, and said, It is not lawful to put them
⁷ into the ⁴treasury, since it is the price of blood. And
 they took counsel, and bought with them the potter's
⁸ field, to bury strangers in. Wherefore that field was
⁹ called, The field of blood, unto this day. Then was
 fulfilled that which was spoken ³by Jeremiah the
 prophet, saying, And ⁴they took the thirty pieces of
 silver, the price of him that was priced, ⁵whom cer-
¹⁰ tain of the children of Israel did price; and ⁶they
 gave them for the potter's field, as the Lord ap-
 pointed me.

¹¹ Now Jesus stood before the governor: and the
 governor asked him, saying, Art thou the King of
 the Jews? And Jesus said unto him, Thou sayest.
¹² And when he was accused by the chief priests and
¹³ elders, he answered nothing. Then saith Pilate unto
 him, Hearest thou not how many things they wit-
¹⁴ ness against thee? And he gave him no answer,
 not even to one word: insomuch that the governor
¹⁵ marvelled greatly. Now at ⁷the feast the governor
 was wont to release unto the multitude one prisoner,

¹ Many ancient
 authorities read
righteous.

³ Gr. *corbanas*,
 that is, *sacred*
treasury. Com-
 pare Mark
 vii. 11.

³ Or, *through*

⁴ Or, *I took*

⁵ Or, *whom they*
priced on the
part of the sons
of Israel

⁶ Some ancient
 authorities read
I gave.

⁷ Or, *a feast*

whom they would. And they had then a notable ¹⁶ prisoner, called Barabbas. When therefore they ¹⁷ were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that ¹⁸ for envy they had delivered him up. And while he ¹⁹ was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him. Now the chief ²⁰ priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. But the governor answered and said unto them, ²¹ Whether of the twain will ye that I release unto you? And they said, Barabbas. Pilate saith unto ²² them, What then shall I do unto Jesus which is called Christ? They all say, Let him be crucified. And he said, Why, what evil hath he done? But ²³ they cried out exceedingly, saying, Let him be crucified. So when Pilate saw that he prevailed ²⁴ nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent ¹ of the blood of this righteous man: see ye *to it*. And all the people ²⁵ answered and said, His blood *be* on us, and on our children. Then released he unto them Barabbas: ²⁶ but Jesus he scourged and delivered to be crucified.

¹ Some ancient authorities read *of this blood: see ye &c.*

² Gr. *Prætorium*. See Mark xv. 16.

³ Or, *cohort*

⁴ Some ancient authorities read *clothed*.

Then the soldiers of the governor took Jesus into ²⁷ the ²palace, and gathered unto him the whole ³band. And they ⁴stripped him, and put on him a scarlet ²⁸ robe. And they plaited a crown of thorns and put ²⁹ it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! And they spat ³⁰ upon him, and took the reed and smote him on the head. And when they had mocked him, they took ³¹ off from him the robe, and put on him his garments, and led him away to crucify him.

And as they came out, they found a man of Cy- ³²rene, Simon by name: him they ⁵compelled to go *with them*, that he might bear his cross. And when ³³ they were come unto a place called Golgotha, that is to say, The place of a skull, they gave him wine to ³⁴

drink mingled with gall: and when he had tasted it,
 35 he would not drink. And when they had crucified
 him, they parted his garments among them, cast-
 36 ing lots: and they sat and watched him there.
 37 And they set up over his head his accusation writ-
 38 ten, THIS IS JESUS THE KING OF THE JEWS. Then are
 there crucified with him two robbers, one on the
 39 right hand, and one on the left. And they that
 40 passed by railed on him, wagging their heads, and
 saying, Thou that destroyest the ¹temple, and build-
 est it in three days, save thyself: if thou art the Son
 41 of God, come down from the cross. In like manner
 also the chief priests mocking *him*, with the scribes
 42 and elders, said, He saved others; ²himself he can-
 not save. He is the King of Israel; let him now
 come down from the cross, and we will believe on
 43 him. He trusteth on God; let him deliver him now,
 if he desireth him: for he said, I am the Son of God.
 44 And the robbers also that were crucified with him
 cast upon him the same reproach.
 45 Now from the sixth hour there was darkness over
 46 all the ³land until the ninth hour. And about the
 ninth hour Jesus cried with a loud voice, saying, Eli,
 Eli, lama sabachthani? that is, My God, my God,
 47 ⁴why hast thou forsaken me? And some of them
 that stood there, when they heard it, said, This man
 48 calleth Elijah. And straightway one of them ran,
 and took a sponge, and filled it with vinegar, and
 49 put it on a reed, and gave him to drink. And the
 rest said, Let be; let us see whether Elijah cometh
 50 to save him.⁵ And Jesus cried again with a loud
 51 voice, and yielded up his spirit. And behold, the
 veil of the ¹temple was rent in twain from the top to
 the bottom; and the earth did quake; and the rocks
 52 were rent; and the tombs were opened; and many
 bodies of the saints that had fallen asleep were
 53 raised; and coming forth out of the tombs after his
 resurrection they entered into the holy city and ap-
 54 peared unto many. Now the centurion, and they
 that were with him watching Jesus, when they saw
 the earthquake, and the things that were done, fear-
 ed exceedingly, saying, Truly this was ⁶the Son of
 55 God. And many women were there beholding from
 3 *

¹ Or, sanctuary² Or, can he not save himself?³ Or, earth⁴ Or, why didst thou forsake me?⁵ Many ancient authorities add And another took a spear and pierced his side, and there came out water and blood. See John xix. 34.⁶ Or, a son of God

afar, which had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, ¹Ye have a guard: go your way, ²make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, the guard being with them.

¹ Or, *Take a guard*

² Gr. *make it sure, as ye know.*

Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. He is not here; for he is risen, even as he said. Come, see the place ³where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed

³ Many ancient authorities read *where he lay.*

quickly from the tomb with fear and great joy, and
 9 ran to bring his disciples word. And behold, Jesus
 met them, saying, All hail. And they came and took
 10 hold of his feet, and worshipped him. Then saith
 Jesus unto them, Fear not: go tell my brethren that
 they depart into Galilee, and there shall they see me.

11 Now while they were going, behold, some of the
 guard came into the city, and told unto the chief
 12 priests all the things that were come to pass. And
 when they were assembled with the elders, and had
 taken counsel, they gave large money unto the sol-
 13 diers, saying, Say ye, His disciples came by night,
 14 and stole him away while he slept. And if this ¹come
 to the governor's ears, we will persuade him, and rid
 15 you of care. So they took the money, and did as
 they were taught: and this saying was spread abroad
 among the Jews, *and continueth* until this day.

¹ Or, come to a
 hearing before
 the governor

16 But the eleven disciples went into Galilee, unto the
 17 mountain where Jesus had appointed them. And
 when they saw him, they worshipped *him*: but some
 18 doubted. And Jesus came to them and spake unto
 them, saying, All authority hath been given unto me
 19 in heaven and on earth. Go ye therefore, and make
 disciples of all the nations, baptizing them into the
 name of the Father and of the Son and of the Holy
 20 Ghost: teaching them to observe all things whatso-
 ever I commanded you: and lo, I am with you ²al-
 way, even unto ³the end of the world.

² Gr. all the
 days.

³ Or, the con-
 summation of
 the age

THE GOSPEL

ACCORDING TO

S. MARK.

1 ¹ THE beginning of the gospel of Jesus Christ, ⁴the
 Son of God.

⁴ Some ancient
 authorities omit
 the Son of God.

2 Even as it is written ⁵in Isaiah the prophet,
 Behold, I send my messenger before thy face,
 Who shall prepare thy way;

⁵ Some ancient
 authorities read
 in the prophet.

3 The voice of one crying in the wilderness,

Make ye ready the way of the Lord,
Make his paths straight;

John came, who baptized in the wilderness and⁴ preached the baptism of repentance unto remission of sins. And there went out unto him all the country⁵ of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins. And John was clothed with camel's hair, and⁶ *had* a leathern girdle about his loins, and did eat locusts and wild honey. And he preached, saying,⁷ There cometh after me he that is mightier than I, the latchet of whose shoes I am not¹ worthy to stoop down and unloose. I baptized you² with water; but⁸ he shall baptize you² with the³ Holy Ghost.

¹ Gr. *sufficient*.

² Or, *in*

³ Or, *Holy Spirit*: and so throughout this Look.

⁴ Gr. *into*.

And it came to pass in those days, that Jesus came⁹ from Nazareth of Galilee, and was baptized of John⁴ in the Jordan. And straightway coming up out of¹⁰ the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: and a voice¹¹ came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

And straightway the Spirit driveth him forth into¹² the wilderness. And he was in the wilderness forty¹³ days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

Now after that John was delivered up, Jesus came¹⁴ into Galilee, preaching the gospel of God, and saying,¹⁵ The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

And passing along by the sea of Galilee, he saw¹⁶ Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers. And Jesus said¹⁷ unto them, Come ye after me, and I will make you to become fishers of men. And straightway they left¹⁸ the nets, and followed him. And going on a little¹⁹ further, he saw James the *son* of Zebedee, and John his brother, who also were in the boat mending the nets. And straightway he called them: and they²⁰ left their father Zebedee in the boat with the hired servants, and went after him.

And they go into Capernaum; and straightway on²¹ the sabbath day he entered into the synagogue and taught. And they were astonished at his teaching: ²²

- for he taught them as having authority, and not as
 23 the scribes. And straightway there was in their
 synagogue a man with an unclean spirit; and he cried
 24 out, saying, What have we to do with thee, thou Jesus
 of Nazareth? art thou come to destroy us? I know
 25 thee who thou art, the Holy One of God. And Jesus
 rebuked ¹him, saying, Hold thy peace, and come out ^{1 Or, it}
 26 of him. And the unclean spirit, ²tearing him and ^{2 Or, convulsing}
 27 crying with a loud voice, came out of him. And
 they were all amazed, insomuch that they questioned
 among themselves, saying, What is this? a new
 teaching! with authority he commandeth even the
 28 unclean spirits, and they obey him. And the report
 of him went out straightway everywhere into all the
 region of Galilee round about.
- 29 And straightway, ³when they were come out of the ^{3 Some ancient}
 synagogue, they came into the house of Simon and ^{authorities read}
 30 Andrew, with James and John. Now Simon's wife's ^{when he was}
 mother lay sick of a fever; and straightway they tell ^{come out of the}
 31 him of her: and he came and took her by the hand, ^{synagogue, he}
 and raised her up; and the fever left her, and she ^{came &c.}
 ministered unto them.
- 32 And at even, when the sun did set, they brought
 unto him all that were sick, and them that were
 33 ⁴possessed with devils. And all the city was gathered ^{4 Or, demoniacs}
 34 together at the door. And he healed many that were
 sick with divers diseases, and cast out many ⁵devils; ^{5 Gr. demons.}
 and he suffered not the ⁵devils to speak, because they
 knew him⁶.
- 35 And in the morning, a great while before day, he
 rose up and went out, and departed into a desert
 36 place, and there prayed. And Simon and they that
 37 were with him followed after him; and they found him,
 38 and say unto him, All are seeking thee. And he saith
 unto them, Let us go elsewhere into the next towns,
 that I may preach there also; for to this end came I
 39 forth. And he went into their synagogues through-
 out all Galilee, preaching and casting out ⁶devils.
- 40 And there cometh to him a leper, beseeching him
⁷and kneeling down to him, and saying unto him, If ^{7 Some ancient}
 41 thou wilt, thou canst make me clean. And being ^{authorities omit}
 moved with compassion, he stretched forth his hand, ^{and kneeling}
 and touched him, and saith unto him, I will; be thou ^{down to him.}

made clean. And straightway the leprosy departed ⁴² from him, and he was made clean. And he ¹strictly ⁴³ charged him, and straightway sent him out, and saith ⁴⁴ unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. But he went out, and began ⁴⁵ to publish it much, and to spread abroad the ²matter, insomuch ³that Jesus could no more openly enter into ⁴a city, but was without in desert places: and they came to him from every quarter.

And when he entered again into Capernaum after ¹ ² some days, it was noised that he was ⁶in the house. And many were gathered together, so that there was ² no longer room *for them*, no, not even about the door: and he spake the word unto them. And they come, ³ bringing unto him a man sick of the palsy, borne of ⁴ four. And when they could not ⁶come nigh unto him ⁴ for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. And Jesus ⁵ seeing their faith saith unto the sick of the palsy, ⁷Son, thy sins are forgiven. But there were certain of the ⁶ scribes sitting there, and reasoning in their hearts, Why doth this man thus speak? he blasphemeth: who ⁷ can forgive sins but one, *even* God? And straight- ⁸ way Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? Whether is easier, to ⁹ say to the sick of the palsy, thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? But ¹⁰ that ye may know that the Son of man hath ⁸power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto ¹¹ thy house. And he arose, and straightway took up ¹² the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

And he went forth again by the sea side; and all ¹³ the multitude resorted unto him, and he taught them. And as he passed by; he saw Levi the *son* of Alphæus ¹⁴ sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him. And ¹⁵

¹ Or, *sternly*

² Gr. *word*.

³ Gr. *he*.

⁴ Or, *the city*

⁶ Or, *at home*

⁶ Many ancient
: unheretics read
bring him unto
him.

⁷ Gr. *Child*.

⁸ Or, *authority*

- it came to pass, that he was sitting at meat in his house, and many ¹publicans and sinners sat down with Jesus and his disciples: for there were many, and ²they followed him. And the scribes ³of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, ⁴He eateth ⁵and drinketh with publicans and sinners. And when Jesus heard it, he saith unto them, They that are ⁶whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.
- ⁷And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but ⁸thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from ⁹them, and then will they fast in that day. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new ¹⁰from the old, and a worse rent is made. And no man putteth new wine into old ¹¹wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.
- ¹²And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples ¹³began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on ¹⁴the sabbath day that which is not lawful? And he said unto them, Did ye never read what David did, when he had need, and was an hungred, he, and ¹⁵they that were with him? How he entered into the house of God ¹⁶when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them that were with ¹⁷him? And he said unto them, The sabbath was made ¹⁸for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath.
- ¹⁹And he entered again into the synagogue; and there was a man there which had his hand withered. ²⁰And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

¹ See marginal note on Matt. v. 46.

² Some ancient authorities read *and the Pharisees*.

³ Or, How is it that he eateth... sinners?

⁴ Some ancient authorities omit *and drinketh*.

⁵ Gr. *strong*.

⁶ That is, *skins used as bottles*.

⁷ Gr. *began to make their way plucking*.

⁸ Some ancient authorities read *in the days of Abiathar the high priest*.

¹ Gr. *Arise into the midst.*

And he saith unto the man that had his hand with-³ered, ¹Stand forth. And he saith unto them, Is it ⁴lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace. And when he had looked round about on them with ⁵anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. And ⁶the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

² Or, *all the things that he did*

³ Gr. *scurges.*
⁴ Gr. *fell.*

And Jesus with his disciples withdrew to the sea: ⁷and a great multitude from Galilee followed: and from Judæa, and from Jerusalem, and from Idumæa, ⁸and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing ²what great things he did, came unto him. And he spake to his disciples, that a ⁹little boat should wait on him because of the crowd, lest they should throng him: for he had healed many; ¹⁰insomuch that as many as had ³plagues ⁴pressed upon him that they might touch him. And the unclean ¹¹spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. And he charged them much that they should ¹²not make him known.

⁵ Some ancient authorities add *whom also he named apostles.* See Luke vi. 13.

⁶ Gr. *demons.*

⁷ Some ancient authorities insert *and he appointed twelve.*

⁸ Or, *Zealot.* See Luke vi. 15; Acts i. 13.

⁹ Or, *home*

And he goeth up into the mountain, and calleth ¹³unto him whom he himself would: and they went unto him. And he appointed twelve,⁵ that they ¹⁴might be with him, and that he might send them forth to preach, and to have authority to cast out ¹⁵devils: ⁷and Simon he surnamed Peter; and James ^{16, 17}the *son* of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: and Andrew, and Philip, and Bartholomew, ¹⁸and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the ⁸Cananæan, and Judas Iscariot, which also betrayed him. ¹⁹

And he cometh ⁹into a house. And the multitude ²⁰cometh together again, so that they could not so much as eat bread. And when his friends heard ²¹it, they went out to lay hold on him: for they said, He is beside himself. And the scribes which came ²²down from Jerusalem said, He hath Beelzebub, and,

- ¹By the prince of the ²devils casteth he out the ²devils. ¹ Or, *in*
²³ And he called them unto him, and said unto them in ² Gr. *demons*.
²⁴ parables, How can Satan cast out Satan? And if a
kingdom be divided against itself, that kingdom can-
²⁵ not stand. And if a house be divided against itself,
²⁶ that house will not be able to stand. And if Satan
hath risen up against himself, and is divided, he cannot
²⁷ stand, but hath an end. But no one can enter into
the house of the strong *man*, and spoil his goods, ex-
cept he first bind the strong *man*; and then he will
²⁸ spoil his house. Verily I say unto you, All their
sins shall be forgiven unto the sons of men, and their
blasphemies wherewith soever they shall blaspheme:
²⁹ but whosoever shall blaspheme against the Holy
Spirit hath never forgiveness, but is guilty of an
³⁰ eternal sin: because they said, He hath an unclean
spirit.
- ³¹ And there come his mother and his brethren; and,
standing without, they sent unto him, calling him.
³² And a multitude was sitting about him; and they say
unto him, Behold, thy mother and thy brethren with-
³³ out seek for thee. And he answereth them, and saith,
³⁴ Who is my mother and my brethren? And looking
round on them which sat round about him, he saith,
³⁵ Behold, my mother and my brethren! For whoso-
ever shall do the will of God, the same is my brother,
and sister, and mother.
- ⁴ ¹ And again he began to teach by the sea side. And
there is gathered unto him a very great multitude, so
that he entered into a boat, and sat in the sea; and
² all the multitude were by the sea on the land. And
he taught them many things in parables, and said unto
³ them in his teaching, Hearken: Behold, the sower
⁴ went forth to sow: and it came to pass, as he sowed,
some *seed* fell by the way side, and the birds came and
⁵ devoured it. And other fell on the rocky *ground*,
where it had not much earth; and straightway it
⁶ sprang up, because it had no deepness of earth: and
when the sun was risen, it was scorched; and because
⁷ it had no root, it withered away. And other fell
among the thorns, and the thorns grew up, and
⁸ choked it, and it yielded no fruit. And others fell
into the good ground, and yielded fruit, growing up

and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. And he said, Who hath ears to hear, let him hear.

And when he was alone, they that were about him with the twelve asked of him the parables. And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them. And he saith unto them, Know ye not this parable? and how shall ye know all the parables? The sower soweth the word. And these are they by the wayside, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them. And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, straightway receive it with joy; and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble. And others are they that are sown among the thorns; these are they that have heard the word, and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

¹ Or, age

And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand? For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light. If any man hath ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you: and more shall be given unto you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

And he said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep

and rise night and day, and the seed should spring up
 28 and grow, he knoweth not how. The earth ¹beareth ¹Or, *yieldeth*
 fruit of herself; first the blade, then the ear, then the
 29 full corn in the ear. But when the fruit ²is ripe, ²Or, *alloweth*
 straightway he ³putteth forth the sickle, because the ³Or, *sendeth*
 harvest is come. ^{forth}

30 And he said, How shall we liken the kingdom of
 31 God? or in what parable shall we set it forth? ¹Gr. *As unto*.
 It is like a grain of mustard seed, which, when it is sown
 upon the earth, though it be less than all the seeds
 32 that are upon the earth, yet when it is sown, groweth
 up, and becometh greater than all the herbs, and
 putteth out great branches; so that the birds of the
 heaven can lodge under the shadow thereof.

33 And with many such parables spake he the word
 34 unto them, as they were able to hear it: and without
 a parable spake he not unto them: but privately to
 his own disciples he expounded all things.

35 And on that day, when even was come, he saith
 36 unto them, Let us go over unto the other side. And
 leaving the multitude, they take him with them, even
 as he was, in the boat. And other boats were with
 37 him. And there ariseth a great storm of wind, and
 the waves beat into the boat, insomuch that the boat
 38 was now filling. And he himself was in the stern,
 asleep on the cushion: and they awake him, and say
 unto him, ⁴Master, carest thou not that we perish? ⁴Or, *Teacher*

39 And he awoke, and rebuked the wind, and said unto
 the sea, Peace, be still. And the wind ceased, and
 40 there was a great calm. And he said unto them,
 41 Why are ye fearful? have ye not yet faith? And
 they feared exceedingly, and said one to another,
 Who then is this, that even the wind and the sea
 obey him?

5 ¹ And they came to the other side of the sea, into the
² country of the Gerasenes. And when he was come
 out of the boat, straightway there met him out of the
 3 tombs a man with an unclean spirit, who had his
 dwelling in the tombs: and no man could any more
 4 bind him, no, not with a chain; because that he had
 been often bound with fetters and chains, and the
 chains had been rent asunder by him, and the fetters
 broken in pieces: and no man had strength to tame

him. And always, night and day, in the tombs and 5
in the mountains, he was crying out, and cutting him-
self with stones. And when he saw Jesus from afar, 6
he ran and worshipped him; and crying out with a 7
loud voice, he saith, What have I to do with thee,
Jesus, thou Son of the Most High God? I adjure 8
thee by God, torment me not. For he said unto him, 8
Come forth, thou unclean spirit, out of the man. And 9
he asked him, What is thy name? And he saith unto
him, My name is Legion; for we are many. And he 10
besought him much that he would not send them
away out of the country. Now there was there on the 11
mountain side a great herd of swine feeding. And 12
they besought him, saying, Send us into the swine,
that we may enter into them. And he gave them 13
leave. And the unclean spirits came out, and entered
into the swine: and the herd rushed down the steep
into the sea, *in number* about two thousand; and they
were choked in the sea. And they that fed them fled, 14
and told it in the city, and in the country. And they
came to see what it was that had come to pass. And 15
they come to Jesus, and behold ¹him that was pos-
sessed with devils sitting, clothed and in his right
mind, *even* him that had the legion: and they were
afraid. And they that saw it declared unto them how 16
it befell ¹him that was possessed with devils, and con-
cerning the swine. And they began to beseech him 17
to depart from their borders. And as he was entering 18
into the boat, he that had been possessed with ²devils
besought him that he might be with him. And he 19
suffered him not, but saith unto him, Go to thy house
unto thy friends, and tell them how great things the
Lord hath done for thee, and *how* he had mercy on
thee. And he went his way, and began to publish in 20
Decapolis how great things Jesus had done for him:
and all men did marvel.

¹ Or, the de-
moniac

² Gr. demons.

And when Jesus had crossed over again in the boat 21
unto the other side, a great multitude was gathered
unto him: and he was by the sea. And there cometh 22
one of the rulers of the synagogue, Jairus by name;
and seeing him, he falleth at his feet, and beseecheth 23
him much, saying, My little daughter is at the point
of death: *I pray thee*, that thou come and lay thy

- hands on her, that she may be ¹made whole, and live. ¹Or, *saved*
- 24 And he went with him; and a great multitude followed him, and they thronged him.
- 25 And a woman, which had an issue of blood twelve
- 26 years, and had suffered many things of many physicians, and had spent all that she had, and was nothing
- 27 bettered, but rather grew worse, having heard the things concerning Jesus, came in the crowd behind,
- 28 and touched his garment. For she said, If I touch but
- 29 his garments, I shall be ¹made whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her ²plague. ²Or, *scourge*.
- 30 And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned
- him about in the crowd, and said, Who touched my
- 31 garments? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou,
- 32 Who touched me? And he looked round about to
- 33 see her that had done this thing. But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all
- 34 the truth. And he said unto her, Daughter, thy faith hath ³made thee whole; go in peace, and be whole of ³Or, *saved thee* thy ²plague.
- 35 While he yet spake, they come from the ruler of the synagogue's *house*, saying, Thy daughter is dead: why
- 36 troublest thou the ⁴Master any further? But Jesus, ⁴Or, *Teacher*
- ⁵not heeding the word spoken, saith unto the ruler ⁵Or, *over-hearing*
- 37 of the synagogue, Fear not, only believe. And he suffered no man to follow with him, save Peter, and
- 38 James, and John the brother of James. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and *many* weeping and wailing
- 39 greatly. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is
- 40 not dead, but sleepeth. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were
- 41 with him, and goeth in where the child was. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto
- 42 thee, Arise. And straightway the damsel rose up, and walked; for she was twelve years old. And they

were amazed straightway with a great amazement. And he charged them much that no man should know ⁴³ this: and he commanded that *something* should be given her to eat.

¹ Some ancient authorities insert *the*.

² Gr. *powers*.

³ Gr. *caused to stumble*.

⁴ Gr. *power*.

And he went out from thence; and he cometh into ¹ 6 his own country; and his disciples follow him. And ² when the sabbath was come, he began to teach in the synagogue: and ¹ many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such ² mighty works wrought by his hands? Is not this the carpenter, the son of Mary, ³ and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were ³ offended in him. And Jesus said unto them, ⁴ A prophet is not without honour, save in his own country, and among his own kin, and in his own house. And he could there do no ⁴ mighty work, save that ⁵ he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. ⁶

And he went round about the villages teaching.

⁸ Gr. *brass*.

⁶ Gr. *girdle*.

And he called unto him the twelve, and began to ⁷ send them forth by two and two; and he gave them authority over the unclean spirits; and he charged ⁸ them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no ⁹ money in their ⁶ purse; but *to go* shod with sandals: and, *said* ⁹ *he*, put not on two coats. And he said unto them, ¹⁰ Wheresoever ye enter into a house, there abide till ye depart thence. And whatsoever place shall not ¹¹ receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. And they went out, and ¹² preached that *men* should repent. And they cast out ¹³ many ⁷ devils, and anointed with oil many that were sick, and healed them.

⁷ Gr. *demons*.

⁸ Some ancient authorities read *they*.

⁹ Gr. *the Baptist*.

And king Herod heard *thereof*; for his name had ¹⁴ become known: and ⁸ he said, John ⁹ the Baptist is risen from the dead, and therefore do these powers work in him. But others said, It is Elijah. And ¹⁵ others said; *It is a prophet, even as one of the prophets*. But Herod, when he heard *thereof*, said, John, whom ¹⁶ I beheaded; he is risen. For Herod himself had sent ¹⁷

forth and laid hold upon John, and bound him in
 prison for the sake of Herodias, his brother Philip's
 18 wife: for he had married her. For John said unto
 Herod, It is not lawful for thee to have thy brother's
 19 wife. And Herodias set herself against him, and
 20 desired to kill him; and she could not; for Herod
 feared John, knowing that he was a righteous man and
 a holy, and kept him safe. And when he heard him,
 he ¹was much perplexed; and he heard him gladly. ¹ Many ancient
 21 And when a convenient day was come, that Herod authorities read
 on his birthday made a supper to his lords, and the *did many things.*
 22 ²high captains, and the chief men of Galilee; and ² Or, military
 when ³the daughter of Herodias herself came in and *tribunes Gr.*
 danced, ⁴she pleased Herod and them that sat at meat *chiliarchs.*
 with him; and the king said unto the damsel, Ask ³ Some ancient
 of me whatsoever thou wilt, and I will give it thee. *authorities read*
 23 And he sware unto her, Whatsoever thou shalt ask *his daughter*
 of me, I will give it thee, unto the half of my king- *Herodias.*
 24 dom. And she went out, and said unto her mother, ⁴ Or, *it*
 What shall I ask? And she said, The head of John
 25 ⁵the Baptist. And she came in straightway with haste ⁵ Gr. *the Bap-*
 unto the king, and asked, saying, I will that thou forth- *tizer.*
 with give me in a charger the head of John ⁶the
 26 Baptist. And the king was exceeding sorry; but for
 the sake of his oaths, and of them that sat at meat, he
 27 would not reject her. And straightway the king sent
 forth a soldier of his guard, and commanded to bring
 his head: and he went and beheaded him in the
 28 prison, and brought his head in a charger, and gave it
 to the damsel; and the damsel gave it to her mother.
 29 And when his disciples heard *thereof*, they came and
 took up his corpse, and laid it in a tomb.
 30 And the apostles gather themselves together unto
 Jesus; and they told him all things, whatsoever they
 31 had done, and whatsoever they had taught. And he
 saith unto them, Come ye yourselves apart into a
 desert place, and rest a while. For there were many
 coming and going, and they had no leisure so much
 32 as to eat. And they went away in the boat to a desert
 33 place apart. And *the people* saw them going, and
 many knew *them*, and they ran there together ⁶on foot ⁶ Or, *by land*
 34 from all the cities, and outwent them. And he came
 forth and saw a great multitude, and he had compas-

sion on them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples 35 came unto him, and said, The place is desert, and the day is now far spent: send them away, that they may 36 go into the country and villages round about, and buy themselves somewhat to eat. But he answered and 37 said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred 'pennyworth of bread, and give them to eat? And he saith 38 unto them, How many loaves have ye? go *and* see. And when they knew, they say, Five, and two fishes. And he commanded them that all should ²sit down by 39 companies upon the green grass. And they sat down 40 in ranks, by hundreds, and by fifties. And he took 41 the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. And they did all 42 eat, and were filled. And they took up broken pieces, 43 twelve basketfuls, and also of the fishes. And they 44 that ate the loaves were five thousand men.

And straightway he constrained his disciples to 45 enter into the boat, and to go before *him* unto the other side to Bethsaida, while he himself sendeth the multitude away. And after he had taken leave of them, he 46 departed into the mountain to pray. And when even 47 was come, the boat was in the midst of the sea, and he alone on the land. And seeing them distressed in 48 rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: but they, when they saw him walking on the 49 sea, supposed that it was an apparition, and cried out: for they all saw him, and were troubled. But 50 he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he 51 went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves; for they understood not concerning the loaves, but 52 their heart was hardened.

And when they had ³crossed over, they came to the 53 land unto Gennesaret, and moored to the shore. And 54

¹ See marginal note on Matt. xviii. 28.

² Gr. *recline*.

³ Or, *crossed over to the land, they came unto Gennesaret*

when they were come out of the boat, straightway *the*
 55 *people* knew him, and ran round about that whole
 region, and began to carry about on their beds those
 56 that were sick, where they heard he was. And where-
 soever he entered, into villages, or into cities, or into
 the country, they laid the sick in the marketplaces,
 and besought him that they might touch if it were but
 the border of his garment: and as many as touched
¹him were made whole.

¹ Or, *it*

- 7 ¹ And there are gathered together unto him the Pha-
 risees, and certain of the scribes, which had come from
 2 Jerusalem, and had seen that some of his disciples ate
 their bread with ²defiled, that is, unwashen, hands. ³ Or, *common*
 3 For the Pharisees, and all the Jews, except they wash
 their hands ³diligently, eat not, holding the tradition of
 4 the elders: and *when they come* from the marketplace,
 except they ⁴wash themselves, they eat not: and many
 other things there be, which they have received to
 hold, ⁵washings of cups, and pots, and brasen vessels.
 5 And the Pharisees and the scribes ask him, Why walk
 not thy disciples according to the tradition of the
 6 elders, but eat their bread with ²defiled hands? And
 he said unto them, Well did Isaiah prophesy of you
 hypocrites, as it is written,

³ Or, *up to the elbow*
 Gr. *with the fist.*

⁴ Gr. *baptize.*
 Some ancient
 authorities
 read *sprinkle*
themselves.

⁵ Gr. *baptizings.*

⁶ Many ancient
 authorities add
and couches.

This people honoureth me with their lips,
 But their heart is far from me.

- 7 But in vain do they worship me,
 Teaching *as their* doctrines the precepts of men.
 8 Ye leave the commandment of God, and hold fast the
 9 tradition of men. And he said unto them, Full well
 do ye reject the commandment of God, that ye may
 10 keep your tradition. For Moses said, Honour thy
 father and thy mother; and, He that speaketh evil of
 11 father or mother, let him ⁷die the death: but ye say,
 If a man shall say to his father or his mother, That
 wherewith thou mightest have been profited by me is
 12 Corban, that is to say, Given *to God*; ye no longer
 suffer him to do aught for his father or his mother;
 13 making void the word of God by your tradition, which
 ye have delivered: and many such like things ye do.
 14 And he called to him the multitude again, and said
 unto them, Hear me all of you, and understand:
 15 there is nothing from without the man, that going

⁷ Or, *surely die*

¹ Many ancient authorities insert ver. 16 *If any man hath ears to hear, let him hear.*

² Gr. *thoughts that are evil.*

³ Some ancient authorities omit *and Sidon.*

⁴ Or, *Gentile*

⁵ Gr. *demon.*

⁶ Or, *loaf*

into him can defile him : but the things which proceed out of the man are those that defile the man.¹ And ¹⁷ when he was entered into the house from the multitude, his disciples asked of him the parable. And he ¹⁸ saith unto them, Are ye so without understanding also ? Perceive ye not, that whatsoever from without goeth into the man, *it* cannot defile him ; because it ¹⁹ goeth not into his heart, but into his belly, and goeth out into the draught ? *This he said,* making all meats clean. And he said, That which proceedeth out of ²⁰ the man, that defileth the man. For from within, out ²¹ of the heart of men, ²evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wicked- ²² nesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness : all these evil things proceed from within, ²³ and defile the man.

And from thence he arose, and went away into the ²⁴ borders of Tyre ³and Sidon. And he entered into a house, and would have no man know it : and he could not be hid. But straightway a woman, whose ²⁵ little daughter had an unclean spirit, having heard of him, came and fell down at his feet. Now the woman ²⁶ was a ⁴Greek, a Syrophœnician by race. And she besought him that he would cast forth the ⁵devil out of her daughter. And he said unto her, Let the children ²⁷ first be filled : for it is not meet to take the children's ⁶bread and cast it to the dogs. But she answered ²⁸ and saith unto him, Yea, Lord : even the dogs under the table eat of the children's crumbs. And he said ²⁹ unto her, For this saying go thy way ; the ⁵devil is gone out of thy daughter. And she went away unto ³⁰ her house, and found the child laid upon the bed, and the ⁵devil gone out.

And again he went out from the borders of Tyre, ³¹ and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. And they bring unto him one that was deaf, and ³² had an impediment in his speech ; and they beseech him to lay his hand upon him. And he took him ³³ aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue ; and looking up to heaven, he sighed, and saith unto ³⁴ him, Ephphatha, that is, Be opened. And his ears ³⁵

were opened, and the bond of his tongue was loosed,
 36 and he spake plain. And he charged them that they
 should tell no man: but the more he charged them,
 so much the more a great deal they published it.
 37 And they were beyond measure astonished, saying,
 He hath done all things well: he maketh even the
 deaf to hear, and the dumb to speak.

- 8 1 In those days, when there was again a great multi-
 tude, and they had nothing to eat, he called unto him
 2 his disciples, and saith unto them, I have compassion
 on the multitude, because they continue with me now
 3 three days, and have nothing to eat: and if I send
 them away fasting to their home, they will faint in
 the way; and some of them are come from far.
 4 And his disciples answered him, Whence shall one
 be able to fill these men with bread here in a desert? ^{1 Gr. loaves.}
 5 And he asked them, How many loaves have
 6 ye? And they said, Seven. And he commandeth the
 multitude to sit down on the ground: and he took
 the seven loaves, and having given thanks, he brake,
 and gave to his disciples, to set before them; and
 7 they set them before the multitude. And they had
 a few small fishes: and having blessed them, he com-
 8 manded to set these also before them. And they did
 eat, and were filled: and they took up, of broken
 9 pieces that remained over, seven baskets. And they
 were about four thousand: and he sent them away.
 10 And straightway he entered into the boat with his
 disciples, and came into the parts of Dalmanutha.
 11 And the Pharisees came forth, and began to ques-
 tion with him, seeking of him a sign from heaven,
 12 tempting him. And he sighed deeply in his spirit,
 and saith, Why doth this generation seek a sign?
 verily I say unto you, There shall no sign be given
 13 unto this generation. And he left them, and again
 entering into the boat departed to the other side.
 14 And they forgot to take bread; and they had not
 15 in the boat with them more than one loaf. And he
 charged them, saying, Take heed, beware of the
 leaven of the Pharisees and the leaven of Herod.
 16 And they reasoned one with another, ²saying, ³We
 17 have no bread. And Jesus perceiving it saith unto
 them, Why reason ye, because ye have no bread? do

¹ Some ancient authorities read because they had no bread.

² Or, it is because we have no bread.

¹ Basket in ver. 19 and 20 represents different Greek words.

ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many ¹baskets full of broken pieces took ye up? They say unto him, Twelve. And when the seven among the four thousand, how many ¹basketfuls of broken pieces took ye up? And they say unto him, Seven. And he said unto them, Do ye not yet understand?

And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? And he looked up, and said, I see men; for I behold *them* as trees, walking. Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.

And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who do men say that I am? And they told him, saying, John the Baptist: and others, Elijah; but others, One of the prophets. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ. And he charged them that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. And he spake the saying openly. And Peter took him, and began to rebuke him. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things of God, but the things of men. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his ²life shall lose it; and whosoever shall lose his ²life for my sake and the gospel's shall save

² Or, soul

- 36 it. For what doth it profit a man, to gain the whole
 37 world, and forfeit his ¹life? For what should a man ¹ Or, *soul*
 38 give in exchange for his ¹life? For whosoever shall
 be ashamed of me and of my words in this adulterous
 and sinful generation, the Son of man also shall
 be ashamed of him, when he cometh in the glory of his
 9 ¹ Father with the holy angels. And he said unto them,
 Verily I say unto you, There be some here of them
 that stand *by*, which shall in no wise taste of death,
 till they see the kingdom of God come with power.
 2 And after six days Jesus taketh with him Peter, and
 James, and John, and bringeth them up into a high
 mountain apart by themselves: and he was trans-
 3 figured before them: and his garments became glis-
 tering, exceeding white; so as no fuller on earth can
 4 whiten them. And there appeared unto them Elijah
 5 with Moses: and they were talking with Jesus. And
 Peter answereth and saith to Jesus, Rabbi, it is good
 for us to be here: and let us make three ²tabernacles; ² Or, *booths*
 one for thee, and one for Moses, and one for Elijah.
 6 For he wist not what to answer; for they became sore
 7 afraid. And there came a cloud overshadowing them:
 and there came a voice out of the cloud, This is my
 8 beloved Son: hear ye him. And suddenly looking
 round about, they saw no one any more, save Jesus
 only with themselves.
 9 And as they were coming down from the mountain,
 he charged them that they should tell no man what
 things they had seen, save when the Son of man should
 10 have risen again from the dead. And they kept the
 saying, questioning among themselves what the rising
 11 again from the dead should mean. And they asked
 him, saying, ³The scribes say that Elijah must first ³ Or, *How is it*
 12 come. And he said unto them, Elijah indeed cometh *that the scribes*
 first, and restoreth all things: and how is it written *say...come?*
 of the Son of man, that he should suffer many things
 13 and be set at nought? But I say unto you, that
 Elijah is come, and they have also done unto him
 whatsoever they listed, even as it is written of him.
 14 And when they came to the disciples, they saw a
 great multitude about them, and scribes questioning
 15 with them. And straightway all the multitude, when
 they saw him, were greatly amazed, and running to

¹ Or, *Teacher*
² Or, *rendeth*
him

³ Or, *convulsed*

⁴ Many ancient
 authorities add
with tears.

⁵ Or, *How is it*
that we could
not cast it out?

⁶ Many ancient
 authorities add
and fasting.

him saluted him. And he asked them, What question 16
 ye with them? And one of the multitude answered 17
 him, ¹Master, I brought unto thee my son, which hath
 a dumb spirit; and wheresoever it taketh him, it ²dash- 18
 eth him down: and he foameth, and grindeth his teeth,
 and pineth away: and I spake to thy disciples that
 they should cast it out; and they were not able.
 And he answereth them and saith, O faithless gen- 19
 eration, how long shall I be with you? how long
 shall I bear with you? bring him unto me. And ²⁰
 they brought him unto him: and when he saw him,
 straightway the spirit ³tare him grievously; and he
 fell on the ground, and wallowed foaming. And he ²¹
 asked his father, How long time is it since this hath
 come unto him? And he said, From a child. And ²²
 oft-times it hath cast him both into the fire and into
 the waters, to destroy him: but if thou canst do any-
 thing, have compassion on us, and help us. And Je- ²³
 sus said unto him, If thou canst! All things are
 possible to him that believeth. Straightway the ²⁴
 father of the child cried out, and said⁴, I believe;
 help thou mine unbelief. And when Jesus saw that ²⁵
 a multitude came running together, he rebuked the
 unclean spirit, saying unto him, Thou dumb and deaf
 spirit, I command thee, come out of him, and enter
 no more into him. And having cried out, and ²⁶
 him much, he came out: and *the child* became as one
 dead; insomuch that the more part said, He is dead.
 But Jesus took him by the hand, and raised him up; ²⁷
 and he arose. And when he was come into the house, ²⁸
 his disciples asked him privately, ⁵*saying*, We could
 not cast it out. And he said unto them, This kind ²⁹
 can come out by nothing, save by prayer⁶.

And they went forth from thence, and passed ³⁰
 through Galilee; and he would not that any man
 should know it. For he taught his disciples, and ³¹
 said unto them, The Son of man is delivered up into
 the hands of men, and they shall kill him; and when
 he is killed, after three days he shall rise again. But ³²
 they understood not the saying, and were afraid to ask
 him.

And they came to Capernaum: and when he was ³³
 in the house he asked them, What were ye reasoning

34 in the way? But they held their peace: for they had
disputed one with another in the way, who *was* the
35 ¹greatest. And he sat down, and called the twelve; ¹ Gr. *greater*.
and he saith unto them, If any man would be first, he
36 shall be last of all, and minister of all. And he took
a little child, and set him in the midst of them: and
37 taking him in his arms, he said unto them, Whoso-
ever shall receive one of such little children in my
name, receiveth me: and whosoever receiveth me,
receiveth not me, but him that sent me.

38 John said unto him, ²Master, we saw one casting ² Or, *Teacher*
out ³devils in thy name: and we forbade him, because ³ Gr. *demons*.

39 he followed not us. But Jesus said, Forbid him not:
for there is no man which shall do a ⁴mighty work in ⁴ Gr. *power*.

40 my name, and be able quickly to speak evil of me. For

41 he that is not against us is for us. For whosoever
shall give you a cup of water to drink, ⁵because ye ⁵ Gr. *in name*
are Christ's, verily I say unto you, he shall in no ⁵ *that ye are*.

42 wise lose his reward. And whosoever shall cause
one of these little ones that believe ⁶on me to stum- ⁶ Many ancient
ble, it were better for him if ⁷a great millstone were ⁶ *authorities omit*
hanged about his neck, and he were cast into the sea. ⁷ Gr. *a millstone*
⁷ *turned by an ass*.

43 And if thy hand cause thee to stumble, cut it off: it
is good for thee to enter into life maimed, rather than
having thy two hands to go into ⁸hell, into the un- ⁸ Gr. *Gehenna*.

45 quenchable fire.⁹ And if thy foot cause thee to
stumble, cut it off: it is good for thee to enter into
life halt, rather than having thy two feet to be cast
47 into ⁸hell. And if thine eye cause thee to stumble,
cast it out: it is good for thee to enter into the king-
dom of God with one eye, rather than having two

48 eyes to be cast into ⁸hell; where their worm dieth
49 not, and the fire is not quenched. For every one

50 shall be salted with fire¹⁰. Salt is good: but if the
salt have lost its saltiness, wherewith will ye season
it? Have salt in yourselves, and be at peace one
with another. ¹⁰ Many ancient
¹⁰ *authorities add*
¹⁰ *and every sacri-*
¹⁰ *fice shall be*
¹⁰ *salted with salt.*
¹⁰ *See Lev. ii. 13.*

10 ¹ And he arose from thence, and cometh into the
borders of Judæa and beyond Jordan: and multitudes
come together unto him again; and, as he was wont,
² he taught them again. And there came unto him
Pharisees, and asked him, Is it lawful for a man to
³ put away *his* wife? tempting him. And he answered

and said unto them, What did Moses command you ? And they said, Moses suffered to write a bill of divorcement, and to put her away. But Jesus said unto them, For your hardness of heart he wrote you this commandment. But from the beginning of the creation, Male and female made he them. For this cause shall a man leave his father and mother, ¹and shall cleave to his wife ; and the twain shall become one flesh : so that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house the disciples asked him again of this matter. And he saith unto them, ¹¹ Whosoever shall put away his wife, and marry another, committeth adultery against her : and if she herself ¹² shall put away her husband, and marry another, she committeth adultery.

¹ Some ancient authorities omit *and shall cleave to his wife.*

And they brought unto him little children, that he should touch them : and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me ; forbid them not : for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.

² Or, *on his way*

And as he was going forth ²into the way, there ran one to him, and kneeled to him, and asked him, Good ³Master, what shall I do that I may inherit eternal life ? And Jesus said unto him, Why callest thou me good ? none is good save one, *even* God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother. And he said unto him, ³Master, all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest : go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, follow me. But his countenance fell at the saying, and he went away sorrowful : for he was one that had great possessions.

³ Or, *Teacher*

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter

- 24 into the kingdom of God! And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it ¹for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they were astonished exceedingly, saying
- 25 ²unto him, Then who can be saved? Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.
- 26 Peter began to say unto him, Lo, we have left all, and have followed thee. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the ³world to come eternal
- 27 life. But many *that are* first shall be last; and the last first.
- 28 And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; ⁴and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver
- 29 him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.
- 30 And there come near unto him James and John, the sons of Zebedee, saying unto him, ⁵Master, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What
- 31 would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory.
- 32 But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?
- 33 And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink;

¹ Some ancient authorities omit *for them that trust in riches*.

² Many ancient authorities read *among themselves*.

³ Or, *age*

⁴ Or, *but some as they followed were afraid*

⁵ Or, *Trainer*

and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand or on *my* 40 left hand is not mine to give: but *it is for them* for whom it hath been prepared. And when the ten 41 heard it, they began to be moved with indignation concerning James and John. And Jesus called them 42 to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but who- 43 soever would become great among you, shall be your ¹minister: and whosoever would be first among you, 44 shall be ²servant of all. For verily the Son of man 45 came not to be ministered unto, but to minister, and to give his life a ransom for many.

¹ Or, *servant*
² Gr. *bond-servant*.

And they come to Jericho: and as he went out 46 from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. And when he heard that it 47 was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And 48 many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and 49 said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. And he, casting away his garment, sprang up, and 50 came to Jesus. And Jesus answered him, and said, 51 What wilt thou that I should do unto thee? And the blind man said unto him, ³Rabboni, that I may receive my sight. And Jesus said unto him, Go thy 52 way; thy faith hath ⁴made thee whole. And straightway he received his sight, and followed him in the way.

³ See John xx. 16.

⁴ Or, *saved thee*

And when they draw nigh unto Jerusalem, unto 11 Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, and saith unto them, Go 2 your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. And if any one say unto you, Why do 3 ye this? say ye, The Lord hath need of him; and straightway he ⁵will send him ⁶back hither. And they 4

⁵ Gr. *sendeth*.
⁶ Or, *again*

- went away, and found a colt tied at the door without
5 in the open street; and they loose him. And certain
of them that stood there said unto them, What do ye,
6 loosing the colt? And they said unto them even as
7 Jesus had said: and they let them go. And they
bring the colt unto Jesus, and cast on him their gar-
8 ments; and he sat upon him. And many spread their
garments upon the way; and others 'branches, which ^{1 Gr. layers of leaves.}
9 they had cut from the fields. And they that went
before, and they that followed, cried, Hosanna; Blessed
10 is he that cometh in the name of the Lord: Blessed
is the kingdom that cometh, *the kingdom* of our
father David: Hosanna in the highest.
- 11 And he entered into Jerusalem, into the temple;
and when he had looked round about upon all things,
it being now eventide, he went out unto Bethany
with the twelve.
- 12 And on the morrow, when they were come out from
13 Bethany, he hungered. And seeing a fig tree afar off
having leaves, he came, if haply he might find any-
thing thereon: and when he came to it, he found
nothing but leaves; for it was not the season of figs.
- 14 And he answered and said unto it, No man eat fruit
from thee henceforward for ever. And his disciples
heard it.
- 15 And they come to Jerusalem: and he entered into
the temple, and began to cast out them that sold and
them that bought in the temple, and overthrew the
tables of the money-changers, and the seats of them
16 that sold the doves; and he would not suffer that any
17 man should carry a vessel through the temple. And
he taught, and said unto them, Is it not written, My
house shall be called a house of prayer for all the
18 nations? but ye have made it a den of robbers. And
the chief priests and the scribes heard it, and sought
how they might destroy him: for they feared him, for
all the multitude was astonished at his teaching.
- 19 And ²every evening ³he went forth out of the city. ^{1 Gr. whenever evening came.}
20 And as they passed by in the morning, they saw the
21 fig tree withered away from the roots. And Peter call-
ing to remembrance saith unto him, Rabbi, behold,
the fig tree which thou cursedst is withered away.
- 22 And Jesus answering saith unto them, Have faith in

² Some ancient authorities read *they*.

God. Verily I say unto you, Whosoever shall say ²³ unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things what- ²⁴ soever ye pray and ask for, believe that ye have received them, and ye shall have them. And when- ²⁵ soever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.¹

¹ Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

And they come again to Jerusalem: and as he was ²⁷ walking in the temple, there come to him the chief priests, and the scribes, and the elders; and they said ²⁸ unto him, By what authority doest thou these things? or who gave thee this authority to do these things? And Jesus said unto them, I will ask of you one ²⁹ question, and answer me, and I will tell you by what authority I do these things. The baptism of John, ³⁰ was it from heaven, or from men? answer me. And ³¹ they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? ³² But should we say, From men—they ³³ feared the people: for all verily held John to be a prophet. And they answered Jesus and say, We ³³ know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

² Gr. word.

³ Or, *But shall we say, From men?*

⁴ Or, *for all held John to be a prophet indeed.*

And he began to speak unto them in parables. A ¹ **12** man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. And at the season he sent to the husband- ² men a ³ servant, that he might receive from the husbandmen of the fruits of the vineyard. And they ³ took him, and beat him, and sent him away empty. And again he sent unto them another ⁴ servant; and ⁴ him they wounded in the head, and handled shamefully. And he sent another; and him they killed: ⁵ and many others; beating some, and killing some. He had yet one, a beloved son: he sent him last ⁶ unto them, saying, They will reverence my son. But ⁷ those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast ⁸

⁵ Gr. bond-servant.

9 him forth out of the vineyard. What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard
10 unto others. Have ye not read even this scripture;

The stone which the builders rejected,
The same was made the head of the corner:

11 This was from the Lord,
And it is marvellous in our eyes?

12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

13 And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in
14 talk. And when they were come, they say unto him,

'Master, we know that thou art true, and carest not ^{1 Or, Teacher} for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to

15 give tribute unto Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a

16 penny, that I may see it. And they brought it. ^{2 See marginal note on Matt. xviii. 28.} And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

18 And there come unto him Sadducees, which say that there is no resurrection; and they asked him,

19 saying, 'Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and

20 raise up seed unto his brother. There were seven brethren: and the first took a wife, and dying left no

21 seed; and the second took her, and died, leaving no

22 seed behind him; and the third likewise: and the seven left no seed. Last of all the woman also died.

23 In the resurrection whose wife shall she be of them?

24 for the seven had her to wife. Jesus said unto them,

Is it not for this cause that ye err, that ye know not

25 the scriptures, nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven.

But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living: ye do greatly err.

And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? Jesus answered, The first is, Hear, O Israel; ¹The Lord our God, the Lord is one: and thou shalt love the Lord thy God ²with all thy heart, and ²with all thy soul, and ²with all thy mind, and ²with all thy strength. The second is this, ³Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And ³the scribes said unto him, Of a truth, ³Master, thou hast well said that he is one; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? David himself said in the Holy Spirit, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies ⁴the footstool of thy feet.

David himself calleth him Lord; and whence is he his son? And ⁴the common people heard him gladly.

And in his teaching he said, Beware of the scribes, which desire to walk in long robes, and *to have* salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts: they which devour widows' houses, ⁵and for a pretence make long prayers; these shall receive greater condemnation.

And he sat down over against the treasury, and beheld how the multitude cast ⁶money into the

¹ Or, *The Lord is our God: the Lord is one*

² Gr. *from*.

³ Or, *Teacher*

⁴ Some ancient authorities read *underneath thy feet*.

⁵ Or, *the great multitude*

⁶ Or, *even while for a pretence they make*

⁷ Gr. *brass*.

treasury: and many that were rich cast in much.
 42 And there came ¹a poor widow, and she cast in two ¹Gr. *one*.
 43 mites, which make a farthing. And he called unto
 him his disciples, and said unto them, Verily I say
 unto you, This poor widow cast in more than all they
 44 which are casting into the treasury: for they all did
 cast in of their superfluity; but she of her want did
 cast in all that she had, *even* all her living.

13 ¹ And as he went forth out of the temple, one of his
 disciples saith unto him, ²Master, behold, what manner ²Or, *Teacher*
 2 of stones and what manner of buildings! And Jesus
 said unto him, Seest thou these great buildings? there
 shall not be left here one stone upon another, which
 shall not be thrown down.

3 And as he sat on the mount of Olives over against
 the temple, Peter and James and John and Andrew
 4 asked him privately, Tell us, when shall these things
 be? and what *shall be* the sign when these things are
 5 all about to be accomplished? And Jesus began to
 say unto them, Take heed that no man lead you
 6 astray. Many shall come in my name, saying, I am
 7 *he*; and shall lead many astray. And when ye shall
 hear of wars and rumours of wars, be not troubled:
these things must needs come to pass; but the end is
 8 not yet. For nation shall rise against nation, and
 kingdom against kingdom: there shall be earthquakes
 in divers places; there shall be famines: these things
 are the beginning of travail.

9 But take ye heed to yourselves: for they shall
 deliver you up to councils; and in synagogues shall
 ye be beaten; and before governors and kings shall
 ye stand for my sake, for a testimony unto them.

10 And the gospel must first be preached unto all the
 11 nations. And when they lead you *to judgement*, and
 deliver you up, be not anxious beforehand what ye
 shall speak: but whatsoever shall be given you in
 that hour, that speak ye: for it is not ye that speak,
 12 but the Holy Ghost. And brother shall deliver up
 brother to death, and the father his child; and
 children shall rise up against parents, and ³cause

13 them to be put to death. And ye shall be hated of
 all men for my name's sake: but he that endureth to
 the end, the same shall be saved.

³ Or, *put them
to death*

But when ye see the abomination of desolation ¹⁴ standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains: and let him that is on the ¹⁵ housetop not go down, nor enter in, to take anything out of his house: and let him that is in the field ¹⁶ not return back to take his cloke. But woe unto them ¹⁷ that are with child and to them that give suck in those days! And pray ye that it be not in the winter. ¹⁸ For those days shall be tribulation, such as there hath ¹⁹ not been the like from the beginning of the creation which God created until now, and never shall be. And except the Lord had shortened the days, no ²⁰ flesh would have been saved: but for the elect's sake, whom he chose, he shortened the days. And then if ²¹ any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe ²² *it* not: for there shall arise false Christs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible, the elect. But take ye heed: behold, I have told you all ²³ things beforehand.

¹ Or, him

But in those days, after that tribulation, the sun ²⁴ shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and ²⁵ the powers that are in the heavens shall be shaken. And then shall they see the Son of man coming in ²⁶ clouds with great power and glory. And then shall ²⁷ he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Now from the fig tree learn her parable: when her ²⁸ branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye ²⁹ also, when ye see these things coming to pass, know ye that ³⁰ *he* is nigh, *even* at the doors. Verily I say unto you, This generation shall not pass away, until all these things be accomplished. Heaven and earth ³¹ shall pass away: but my words shall not pass away. But of that day or that hour knoweth no one, not ³² even the angels in heaven, neither the Son, but the Father. Take ye heed, watch ³³ *and* pray: for ye know not when the time is. *It is as when* a man, ³⁴ sojourning in another country, having left his house,

² Or, *it*

³ Some ancient authorities omit *and pray*.

and given authority to his ¹servants, to each one his
 35 work, commanded also the porter to watch. Watch
 therefore: for ye know not when the lord of the
 house cometh, whether at even, or at midnight, or at
 36 cockcrow, or in the morning; lest coming sud-
 37 denly he find you sleeping. And what I say unto
 you I say unto all, Watch.

14 ¹ Now after two days was *the feast of* the passover
 and the unleavened bread: and the chief priests and
 the scribes sought how they might take him with sub-
 2 tilty, and kill him: for they said, Not during the
 feast, lest haply there shall be a tumult of the people.

3 And while he was in Bethany in the house of
 Simon the leper, as he sat at meat, there came a
 woman having ²an alabaster cruse of ointment of

³spikenard very costly; *and* she brake the cruse,

4 and poured it over his head. But there were some
 that had indignation among themselves, *saying*, To

what purpose hath this waste of the ointment been
 5 made? For this ointment might have been sold for

above three hundred ⁴pence, and given to the poor.

6 And they murmured against her. But Jesus said,
 Let her alone; why trouble ye her? she hath wrought

7 a good work on me. For ye have the poor always
 with you, and whensoever ye will ye can do them

8 good: but me ye have not always. She hath done
 what she could: she hath anointed my body afore-

9 hand for the burying. And verily I say unto you,

Wheresoever the gospel shall be preached throughout
 the whole world, that also which this woman hath
 done shall be spoken of for a memorial of her.

10 And Judas Iscariot, ⁵he that was one of the twelve,
 went away unto the chief priests, that he might

11 deliver him unto them. And they, when they heard
 it, were glad, and promised to give him money. And

he sought how he might conveniently deliver him *unto*
them.

12 And on the first day of unleavened bread, when
 they sacrificed the passover, his disciples say unto
 him, Where wilt thou that we go and make ready that

13 thou mayest eat the passover? And he sendeth two
 of his disciples, and saith unto them, Go into the
 city, and there shall meet you a man bearing a pitcher

¹ Gr. *bond-*
servants.

² Or, *a flask*

³ Gr. *gistic nard*,
 pistic being per-
 haps a local
 name.

Others take it to
 mean *genuine*;
 others, *liquid*.

⁴ See marginal
 note on Matt.
 xviii. 28.

⁵ Gr. *the one of*
the twelve.

¹ Or, *Teacher* of water : follow him ; and wheresoever he shall enter ¹⁴ in, say to the goodman of the house, The ¹Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples ? And he will himself ¹⁵ shew you a large upper room furnished *and ready* : and there make ready for us. And the disciples ¹⁶ went forth, and came into the city, and found as he had said unto them : and they made ready the pass-over.

And when it was evening he cometh with the twelve. ¹⁷ And as they ²sat and were eating, Jesus said, Verily ¹⁸ I say unto you, One of you shall betray me, *even* he that eateth with me. They began to be sorrowful, ¹⁹ and to say unto him one by one, Is it I ? And he ²⁰ said unto them, *It is* one of the twelve, he that dippeth with me in the dish. For the Son of man goeth, ²¹ even as it is written of him : but woe unto that man through whom the Son of man is betrayed ! good were it ²² for that man if he had not been born.

² Gr. *for him if that man.*

⁴ Or, *a loaf*

⁵ Or, *the testament*

⁶ Some ancient authorities insert *new*.

And as they were eating, he took ⁴bread, and when ²² he had blessed, he brake it, and gave to them, and said, Take ye : this is my body. And he took a cup, ²³ and when he had given thanks, he gave to them : and they all drank of it. And he said unto them, This is ²⁴ my blood of ⁵the ⁶covenant, which is shed for many. Verily I say unto you, I will no more drink of the ²⁵ fruit of the vine, until that day when I drink it new in the kingdom of God.

And when they had sung a hymn, they went out ²⁶ unto the mount of Olives.

⁷ Gr. *caused to stumble.*

And Jesus saith unto them, All ye shall be ⁷offended : ²⁷ for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. Howbeit, after I am ²⁸ raised up, I will go before you into Galilee. But ²⁹ Peter said unto him, Although all shall be ⁷offended, yet will not I. And Jesus saith unto him, Verily ³⁰ I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice. But ³¹ he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

⁸ Gr. *an enclosed piece of ground.*

And they come unto ⁸a place which was named ³² Gethsemane : and he saith unto his disciples, Sit ye

33 here, while I pray. And he taketh with him Peter
 and James and John, and began to be greatly amazed,
 34 and sore troubled. And he saith unto them, My
 soul is exceeding sorrowful even unto death: abide
 35 ye here, and watch. And he went forward a little,
 and fell on the ground, and prayed that, if it were
 36 possible, the hour might pass away from him. And
 he said, Abba, Father, all things are possible unto
 thee; remove this cup from me: howbeit not what I
 37 will, but what thou wilt. And he cometh, and findeth
 them sleeping, and saith unto Peter, Simon, sleepest
 38 thou? couldest thou not watch one hour? ¹Watch
 and pray, that ye enter not into temptation: the spirit
 39 indeed is willing, but the flesh is weak. And again he
 40 went away, and prayed, saying the same words. And
 again he came, and found them sleeping, for their eyes
 were very heavy; and they wist not what to answer
 41 him. And he cometh the third time, and saith unto
 them, Sleep on now, and take your rest: it is enough;
 the hour is come; behold, the Son of man is betrayed
 42 into the hands of sinners. Arise, let us be going:
 behold, he that betrayeth me is at hand.
 43 And straightway, while he yet spake, cometh Judas,
 one of the twelve, and with him a multitude with
 swords and staves, from the chief priests and the
 44 scribes and the elders. Now he that betrayed him
 had given them a token, saying, Whomsoever I shall
 kiss, that is he; take him, and lead him away safely.
 45 And when he was come, straightway he came to him,
 46 and saith, Rabbi; and ²kissed him. And they laid
 47 hands on him, and took him. But a certain one of
 them that stood by drew his sword, and smote the
³servant of the high priest, and struck off his ear.
 48 And Jesus answered and said unto them, Are ye
 come out, as against a robber, with swords and staves
 49 to seize me? I was daily with you in the temple teach-
 ing, and ye took me not: but *this is done* that the
 50 scriptures might be fulfilled. And they all left him,
 and fled.
 51 And a certain young man followed with him, hav-
 ing a linen cloth cast about him, over *his* naked *body*:
 52 and they lay hold on him; but he left the linen cloth,
 and fled naked.

¹ Or, *Watch ye,
and pray that ye
enter not*

² Or, *kissed him
much.*

³ Or, *bond-
servant.*

And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes. And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire. Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. For many bare false witness against him, and their witness agreed not together. And there stood up certain, and bare false witness against him, saying,

¹ Or, sanctuary. We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. And not even so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. And the high priest rent his clothes, and saith, What further need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be ² worthy of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the officers received him with ³ blows of their hands.

² Gr. liable to.

³ Or, strokes of rods

And as Peter was beneath in the court, there cometh one of the maids of the high priest; and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, even Jesus. But he denied, saying, I neither know, nor understand what thou sayest: and he went out into the porch; and the cock crew. And the maid saw him, and began again to say to them that stood by, This is one of them. But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art one of them; for thou art a Galilæan. But he began to curse, and to swear, I know not this man of whom ye speak. And straightway the second time

⁴ Or, I neither know, nor understand: thou, what sayest thou?

⁵ Gr. forecourt.

⁶ Many ancient authorities omit and the cock crew.

the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. ¹And when he ¹Or, *And he began to weep.* thought thereon, he wept.

15 ¹ And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried ² him away, and delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews? And ³ he answering saith unto him, Thou sayest. And the ⁴ chief priests accused him of many things. And Pilate again asked him, saying, Answerest thou nothing? ⁵ behold how many things they accuse thee of. But Jesus no more answered anything; insomuch that Pilate marvelled.

6 Now at ²the feast he used to release unto them one ¹Or, *a feast* ⁷ prisoner, whom they asked of him. And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had ⁸ committed murder. And the multitude went up and began to ask him *to do* as he was wont to do unto ⁹ them. And Pilate answered them, saying, Will ye ¹⁰ that I release unto you the King of the Jews? For he perceived that for envy the chief priests had de- ¹¹ livered him up. But the chief priests stirred up the multitude, that he should rather release Barabbas unto ¹² them. And Pilate again answered and said unto them, What then shall I do unto him whom ye call ¹³ the King of the Jews? And they cried out again, ¹⁴ Crucify him. And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, ¹⁵ Crucify him. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away within the court, which is the ¹Prætorium; and they call together the ²Or, *palace* ¹⁷ whole ³band. And they clothe him with purple, and ⁴Or, *cohort* ¹⁸ plaiting a crown of thorns, they put it on him; and they began to salute him, Hail, King of the Jews! ¹⁹ And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him. ²⁰ And when they had mocked him, they took off from

him the purple, and put on him his garments. And they lead him out to crucify him.

¹ Gr. *impress.*

And they ¹compel one passing by, Simon of ²¹ Cyrene, coming from the country, the father of Alexander and Rufus, to go *with them*, that he might bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they offered him wine mingled with myrrh: but ²³ he received it not. And they crucify him, and part his ²⁴ garments among them, casting lots upon them, what each should take. And it was the third hour, and ²⁵ they crucified him. And the superscription of his ²⁶ accusation was written over, THE KING OF THE JEWS.

² Many ancient authorities insert ver. 28. And the scripture was fulfilled, which saith, And he was reckoned with transgressors. See Luke xxii. 37.

³ Or, *sanctuary*

⁴ Or, *can he not save himself?*

And with him they crucify two robbers; one on his ²⁷ right hand, and one on his left.³ And they that passed ²⁹ by railed on him, wagging their heads, and saying, Ha! thou that destroyest the ³⁰ temple, and buildest it in three days, save thyself, and come down from the ³¹ cross. In like manner also the chief priests mocking ³¹ him among themselves with the scribes said, He saved others; ³² himself he cannot save. Let the Christ, the ³² King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

⁵ Or, *earth*

⁶ Or, *why didst thou forsake me?*

And when the sixth hour was come, there was ³³ darkness over the whole ³⁴ land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, ³⁴ Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, ³⁵ why hast thou forsaken me? And some of them that stood by, when they ³⁶ heard it, said, Behold, he calleth Elijah. And one ³⁶ ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down. And ³⁷ Jesus uttered a loud voice, and gave up the ghost. And the veil of the ³⁸ temple was rent in twain from ³⁸ the top to the bottom. And when the centurion, ³⁹

⁷ Many ancient authorities read so cried out, and gave up the ghost.

⁸ Or, *a son of God*

⁹ Gr. *little.*

which stood by over against him, saw that he ³⁹ so gave up the ghost, he said, Truly this man was ⁴⁰ the Son of God. And there were also women beholding from ⁴¹ afar: among whom *were* both Mary Magdalene, and Mary the mother of James the ⁴² less and of Joses, and Salome; who, when he was in Galilee, followed him, ⁴³

and ministered unto him; and many other women which came up with him unto Jerusalem.

42 And when even was now come, because it was the
43 Preparation, that is, the day before the sabbath, there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate,
44 and asked for the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he 'had been
45 any while dead. And when he learned it of the
46 centurion, he granted the corpse to Joseph. And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone
47 against the door of the tomb. And Mary Magdalene and Mary the *mother* of Joses beheld where he was laid.

¹ Many ancient authorities read *were already dead*.

16 ¹ And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint
² him. And very early on the first day of the week, they come to the tomb when the sun was risen.
³ And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?
⁴ and looking up, they see that the stone is rolled
⁵ back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.
⁶ And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they
⁷ laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him,
⁸ as he said unto you. And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

² The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.

9 ² Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from

¹ Gr. *demons*.

whom he had cast out seven ¹devils. She went and ¹⁰told them that had been with them, as they mourned and wept. And they, when they heard that he was ¹¹alive, and had been seen of her, disbelieved.

And after these things he was manifested in ¹²another form unto two of them, as they walked, on their way into the country. And they went away ¹³and told it unto the rest : neither believed they them.

And afterward he was manifested unto the eleven ¹⁴themselves as they sat at meat ; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye ¹⁵into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be ¹⁶saved ; but he that disbelieveth shall be condemned. And these signs shall follow them that believe : in my ¹⁷name shall they cast out ¹devils ; they shall speak with ²new tongues ; they shall take up serpents, and ¹⁸if they drink any deadly thing, it shall in no wise hurt them ; they shall lay hands on the sick, and they shall recover.

² Some ancient authorities omit *new*.

So then the Lord Jesus, after he had spoken unto ¹⁹them, was received up into heaven, and sat down at the right hand of God. And they went forth, and ²⁰preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

THE GOSPEL

ACCORDING TO

S. L U K E.

FORASMUCH as many have taken in hand to draw up ¹a narrative concerning those matters which have been ²fulfilled among us, even as they delivered them unto ²us, which from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, ³having traced the course of all things accurately from the first, to write unto thee in order, most excellent

² Or, *fully established*

4 Theophilus; that thou mightest know the certainty concerning the ¹things ²wherein thou wast instructed.

¹ Gr. *words*.

² Or, *which thou wast taught by word of mouth*

5 THERE was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, 6 and her name was Elisabeth. And they were both righteous before God, walking in all the command- 7 ments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were *now* ³well stricken in years.

³ Gr. *advanced in their days*.

8 Now it came to pass, while he executed the priest's 9 office before God in the order of his course, according to the custom of the priest's office, his lot was to enter 10 into the ⁴temple of the Lord and burn incense. And the whole multitude of the people were praying with- 11 out at the hour of incense. And there appeared unto him an angel of the Lord standing on the right side 12 of the altar of incense. And Zacharias was troubled 13 when he saw *him*, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

⁴ Or, *sanctuary*

14 And thou shalt have joy and gladness; and many 15 shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor ⁵strong drink; and he shall be filled with the ⁶Holy 16 Ghost, even from his mother's womb. And many of the children of Israel shall he turn unto the Lord 17 their God. And he shall ⁷go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the Lord

⁵ Gr. *sikera*.

⁶ Or, *Holy Spirit*: and so throughout this book.

⁷ Some ancient authorities read *come nigh before his face*.

18 a people prepared *for him*. And Zacharias said unto the angel, Whereby shall I know this? for I am an 19 old man, and my wife ⁸well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak 20 unto thee, and to bring thee these good tidings. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be 21 fulfilled in their season. And the people were wait-

⁸ Gr. *advanced in her days*.

¹ Or, at his
tarrying

² Or, sanctuary

ing for Zacharias, and they marvelled ¹while he tarried in the ²temple. And when he came out, he could not ²² speak unto them: and they perceived that he had seen a vision in the ²temple: and he continued making signs unto them, and remained dumb. And ²³ it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

And after these days Elisabeth his wife conceived; ²⁴ and she hid herself five months, saying, Thus hath ²⁵ the Lord done unto me in the days wherein he looked upon me, to take away my reproach among men.

³ Or, endued
with grace

⁴ Many ancient
authorities add
blessed art thou
among women.
See ver. 42.

⁵ Or, grace

Now in the sixth month the angel Gabriel was sent ²⁶ from God unto a city of Galilee, named Nazareth, to ²⁷ a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou ²⁸ that art ³highly favoured, the Lord *is* with thee⁴. But ²⁹ she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And ³⁰ the angel said unto her, Fear not, Mary: for thou hast found ⁵favour with God. And behold, thou shalt con- ³¹ ceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be ³² called the Son of the Most High: and the Lord God shall give unto him the throne of his father David:

⁶ Gr. unto the
ages.

and he shall reign over the house of Jacob ⁶for ever; ³³ and of his kingdom there shall be no end. And Mary ³⁴ said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto ³⁵ her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also ⁷that which ⁸is to be born ⁹shall be called holy, the Son of God. And behold, Elisabeth ³⁶ thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that ¹⁰was called barren. For no word from God shall be ³⁷ void of power. And Mary said, Behold, the ¹¹hand- ³⁸ maid of the Lord; be it unto me according to thy word. And the angel departed from her.

⁷ Or, the holy
thing which is
to be born shall
be called the Son
of God.

⁸ Or, is begotten

⁹ Some ancient
authorities
insert of thee.

¹⁰ Or, is

¹¹ Gr. bondmaid.

And Mary arose in these days and went into the ³⁹ hill country with haste, into a city of Judah; and ⁴⁰ entered into the house of Zacharias and saluted Elisabeth. And it came to pass, when Elisabeth heard ⁴¹

- the salutation of Mary, the babe leaped in her womb;
 42 and Elisabeth was filled with the Holy Ghost; and
 she lifted up her voice with a loud cry, and said,
 Blessed *art* thou among women, and blessed *is* the
 43 fruit of thy womb. And whence is this to me, that
 44 the mother of my Lord should come unto me? For
 behold, when the voice of thy salutation came into
 45 mine ears, the babe leaped in my womb for joy. And
 blessed *is* she that ¹believed; for there shall be a ful- ¹Or, *believed*
 filment of the things which have been spoken to her ^{that there}
 46 from the Lord. And Mary said, ^{shall be}
 My soul doth magnify the Lord,
 47 And my spirit hath rejoiced in God my Sa-
 viour.
 48 For he hath looked upon the low estate of his
²handmaiden:
 For behold, from henceforth all generations shall ³Or, *bond-*
 call me blessed. ^{maiden.}
 49 For he that is mighty hath done to me great
 things;
 And holy is his name.
 50 And his mercy is unto generations and generations
 On them that fear him.
 51 He hath shewed strength with his arm;
 He hath scattered the proud ⁴in the imagina- ⁴Or, *by*
 tion of their heart.
 52 He hath put down princes from *their* thrones,
 And hath exalted them of low degree.
 53 The hungry he hath filled with good things;
 And the rich he hath sent empty away.
 54 He hath holpen Israel his servant,
 That he might remember mercy
 55 (As he spake unto our fathers)
 Toward Abraham and his seed for ever.
 56 And Mary abode with her about three months, and
 returned unto her house.
 57 Now Elisabeth's time was fulfilled that she should
 58 be delivered; and she brought forth a son. And her
 neighbours and her kinsfolk heard that the Lord had
 magnified his mercy towards her; and they rejoiced
 59 with her. And it came to pass on the eighth day,
 that they came to circumcise the child; and they
 would have called him Zacharias, after the name of

his father. And his mother answered and said, Not 60
so; but he shall be called John. And they said unto 61
her, There is none of thy kindred that is called by
this name. And they made signs to his father, what 62
he would have him called. And he asked for a 63
writing tablet, and wrote, saying, His name is John.
And they marvelled all. And his mouth was opened 64
immediately, and his tongue *loosed*, and he spake,
blessing God. And fear came on all that dwelt round 65
about them: and all these sayings were noised abroad
throughout all the hill country of Judæa. And all 66
that heard them laid them up in their heart, saying,
What then shall this child be? For the hand of the
Lord was with him.

And his father Zacharias was filled with the Holy 67
Ghost, and prophesied, saying,

Blessed *be* the Lord, the God of Israel; 68
For he hath visited and wrought redemption for
his people,

And hath raised up a horn of salvation for us 69
In the house of his servant David

(As he spake by the mouth of his holy prophets 70
which have been since the world began),

Salvation from our enemies, and from the hand 71
of all that hate us;

To shew mercy towards our fathers, 72
And to remember his holy covenant;

The oath which he sware unto Abraham our 73
father,

To grant unto us that we being delivered out of 74
the hand of our enemies

Should serve him without fear,

In holiness and righteousness before him all our 75
days.

Yea and thou, child, shalt be called the prophet 76
of the Most High:

For thou shalt go before the face of the Lord to
make ready his ways;

To give knowledge of salvation unto his people 77
In the remission of their sins,

Because of the ¹tender mercy of our God, 78

²Whereby the dayspring from on high ³shall
visit us,

¹ Or, *heart of
mercy*

² Or, *Wherein*

³ Many ancient
authorities read
hath visited us.

79 To shine upon them that sit in darkness and the shadow of death ;

To guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

21 Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all ¹the world ¹Gr. the inhabited earth. should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David ; to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. 7 And she brought forth her firstborn son ; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were shepherds in the same country abiding in the field, and keeping ²watch by night ²Or, night-watches over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them : and they were sore afraid. And the angel said unto them, Be not afraid ; for behold, I bring you good tidings of great joy which shall be to all the people : for there is born to you this day in the city of David a Saviour, which is ³Christ the Lord. ³Or, Anointed Lord 12 And this is the sign unto you ; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,

And on earth ⁴peace among ⁴men in whom he is well pleased. ⁴Many ancient authorities read peace, good pleasure among men.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this ⁵thing that is come to pass, which the Lord ⁵Gr. men of good pleasure. hath made known unto us. And they came with ⁶Or, saying

haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, 17 they made known concerning the saying which was spoken to them about this child. And all that heard 18 it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these 19

¹ Or, *things*

¹ sayings, pondering them in her heart. And the 20 shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

And when eight days were fulfilled for circum- 21 cising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

And when the days of their purification according 22 to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (as it is 23 written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), and 24 to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. And behold, there was a man in 25 Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And 26 it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the 27 temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his 28 arms, and blessed God, and said,

² Gr. *bond-servant*.

³ Or. *Master*.

Now lettest thou thy ²servant depart, O ³Lord, 29
According to thy word, in peace;
For mine eyes have seen thy salvation, 30
Which thou hast prepared before the face of all 31
peoples;

⁴ Or, *the unveiling of the Gentiles*

A light for ⁴revelation to the Gentiles, 32
And the glory of thy people Israel.

And his father and his mother were marvelling at 33 the things which were spoken concerning him; and 34 Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and rising up

of many in Israel; and for a sign which is spoken
 35 against; yea and a sword shall pierce through thine
 own soul; that thoughts out of many hearts may be
 36 revealed. And there was one Anna, a prophetess, the
 daughter of Phanuel, of the tribe of Asher (she was
 1 of a great age, having lived with a husband seven
 37 years from her virginity, and she had been a widow
 even for fourscore and four years), which departed not
 from the temple, worshipping with fastings and sup-
 38 plications night and day. And coming up at that
 very hour she gave thanks unto God, and spake of
 him to all them that were looking for the redemption
 39 of Jerusalem. And when they had accomplished all
 things that were according to the law of the Lord,
 they returned into Galilee, to their own city Nazareth.
 40 And the child grew, and waxed strong, <sup>1 Gr. advanced
in many days.</sup> filled with
 wisdom: and the grace of God was upon him.
 41 And his parents went every year to Jerusalem at the
 42 feast of the passover. And when he was twelve years
 43 old, they went up after the custom of the feast; and
 when they had fulfilled the days, as they were return-
 ing, the boy Jesus tarried behind in Jerusalem; and
 44 his parents knew it not; but supposing him to be in
 the company, they went a day's journey; and they
 sought for him among their kinsfolk and acquaint-
 45 ance: and when they found him not, they returned
 46 to Jerusalem, seeking for him. And it came to pass,
 after three days they found him in the temple, sitting
 in the midst of the ^{2 Or, teachers} doctors, both hearing them, and
 47 asking them questions: and all that heard him were
 48 amazed at his understanding and his answers. And
 when they saw him, they were astonished: and his
 mother said unto him, ^{3 Gr. Child.} Son, why hast thou thus
 dealt with us? behold, thy father and I sought thee
 49 sorrowing. And he said unto them, How is it that
 ye sought me? wist ye not that I must be <sup>4 Or, about my
Father's
business</sup> in my
 50 Father's house? And they understood not the say-
 51 ing which he spake unto them. And he went down
 with them, and came to Nazareth; and he was sub-
 ject unto them: and his mother kept all <sup>5 Or, in the
things of my
Father.</sup> these ^{6 Or, things} say-
 ings in her heart.
 52 And Jesus advanced in wisdom and ^{7 Or, age} stature, and
 in ^{8 Or, grace} favour with God and men.

Now in the fifteenth year of the reign of Tiberius ¹ 3
 Cæsar, Pontius Pilate being governor of Judæa, and
 Herod being tetrarch of Galilee, and his brother
 Philip tetrarch of the region of Ituræa and Trachon-
 itis, and Lysaniās tetrarch of Abilene, in the high-²
 priesthood of Annas and Caiaphas, the word of God
 came unto John the son of Zacharias in the wilder-
 ness. And he came into all the region round about ³
 Jordan, preaching the baptism of repentance unto re-
 mission of sins; as it is written in the book of the ⁴
 words of Isaiah the prophet,

The voice of one crying in the wilderness,
 Make ye ready the way of the Lord,
 Make his paths straight.
 Every valley shall be filled,
 And every mountain and hill shall be brought ⁵
 low;

And the crooked shall become straight,
 And the rough ways smooth;
 And all flesh shall see the salvation of God. ⁶

He said therefore to the multitudes that went out ⁷
 to be baptized of him, Ye offspring of vipers, who
 warned you to flee from the wrath to come? Bring ⁸
 forth therefore fruits worthy of ¹repentance, and begin
 not to say within yourselves, We have Abraham to our
 father: for I say unto you, that God is able of these
 stones to raise up children unto Abraham. And even ⁹
 now is the axe also laid unto the root of the trees:
 every tree therefore that bringeth not forth good fruit
 is hewn down, and cast into the fire. And the mul- ¹⁰
 titudes asked him, saying, What then must we do?
 And he answered and said unto them, He that hath ¹¹
 two coats, let him impart to him that hath none; and
 he that hath food, let him do likewise. And there ¹²
 came also ²publicans to be baptized, and they said
 unto him, ³Master, what must we do? And he said ¹³
 unto them, Extort no more than that which is ap-
 pointed you. And ⁴soldiers also asked him, saying, ¹⁴
 And we, what must we do? And he said unto them,
 Do violence to no man, neither ⁵exact *anything* wrong-
 fully; and be content with your wages.

And as the people were in expectation, and all men ¹⁵
 reasoned in their hearts concerning John, whether

¹ Or, *your repent-
ance*

² See marginal
note on Matt. v.
46.

³ Or, *Teacher*

⁴ Gr. *soldiers on
service*.

⁵ Or, *accuse any
one*

- 16 haply he were the Christ ; John answered, saying unto them all, I indeed baptize you with water ; but there cometh he that is mightier than I, the latchet of whose shoes I am not ¹worthy to unloose : he shall baptize you ¹Gr *sufficient.*
- 17 ²with the Holy Ghost and *with* fire : whose fan is in ²Or, *in* his hand, throughly to cleanse his threshing-floor, and to gather the wheat into his garner ; but the chaff he will burn up with unquenchable fire.
- 18 With many other exhortations therefore preached he
- 19 ³good tidings unto the people ; but Herod the tetrarch, ³Or, *the gospel* being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done,
- 20 added yet this above all, that he shut up John in prison.
- 21 Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and
- 22 praying, the heaven was opened, and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son ; in thee I am well pleased.
- 23 And Jesus himself, when he began to *teach*, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai,
- 25 the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of
- 26 Naggai, the son of Maath, the son of Mattathias, the
- 27 son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubba-
- 28 bel, the son of ⁴Shealtiel, the son of Neri, the son of ⁴Gr. *Salathiel* Melchi, the son of Addi, the son of Cosam, the son of
- 29 Elmadam, the son of Er, the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of
- 30 Levi, the son of Symeon, the son of Judas, the son of
- 31 Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the
- 32 son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of ⁵Salmon, the
- 33 son of Nahshon, the son of Amminadab, ⁵the son of ⁶Many ancient authorities insert *the son of Admin* : and one writes *Admin* for *Amminadab*. ⁶Some ancient authorities write *Salu*.
- 34 Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of

Eber, the *son* of Shelah, the *son* of Cainan, the *son* of 36
Arphaxad, the *son* of Shem, the *son* of Noah, the *son*
of Lamech, the *son* of Methuselah, the *son* of Enoch, 37
the *son* of Jared, the *son* of Mahalaleel, the *son* of
Cainan, the *son* of Enos, the *son* of Seth, the *son* of 38
Adam, the *son* of God.

And Jesus, full of the Holy Spirit, returned from 1 4
¹ Or, *in* the Jordan, and was led ¹by the Spirit in the wilder-
ness during forty days, being tempted of the devil. 2
And he did eat nothing in those days: and when they
were completed, he hungered. And the devil said 3
² Or, *a loaf* unto him, If thou art the Son of God, command this
stone that it become ²bread. And Jesus answered unto 4
him, It is written, Man shall not live by bread alone.
³ Or, *the in-
habited earth.* And he led him up, and shewed him all the kingdoms 5
of ³the world in a moment of time. And the devil 6
said unto him, To thee will I give all this authority,
and the glory of them: for it hath been delivered unto
me; and to whomsoever I will I give it. If thou 7
therefore wilt worship before me, it shall all be thine.
And Jesus answered and said unto him, It is written, 8
Thou shalt worship the Lord thy God, and him only
shalt thou serve. And he led him to Jerusalem, and 9
⁴ Or, *wing.* set him on the ⁴pinnacle of the temple, and said unto
him, If thou art the Son of God, cast thyself down
from hence: for it is written,

He shall give his angels charge concerning thee, 10
to guard thee:

and,

11

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

And Jesus answering said unto him, It is said, 12
Thou shalt not tempt the Lord thy God.

And when the devil had completed every tempta- 13
⁵ Or, *until* tion, he departed from him ⁵for a season.

And Jesus returned in the power of the Spirit into 14
Galilee: and a fame went out concerning him through
all the region round about. And he taught in their 15
synagogues, being glorified of all.

And he came to Nazareth, where he had been 16
brought up: and he entered, as his custom was, into
the synagogue on the sabbath day, and stood up
⁶ Or, *a roll* to read. And there was delivered unto him ⁶the book 17

- of the prophet Isaiah. And he opened the ¹book, and ¹Or, *roll*
found the place where it was written,
18 The Spirit of the Lord is upon me,
²Because he anointed me to preach ³good tidings ⁴Or, *Wherefore?*
to the poor: ⁵Or, *the gospel*
He hath sent me to proclaim release to the cap-
tives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
19 To proclaim the acceptable year of the Lord.
20 And he closed the ¹book, and gave it back to the
attendant, and sat down: and the eyes of all in the
21 synagogue were fastened on him. And he began to
say unto them, To-day hath this scripture been fulfilled
22 in your ears. And all bare him witness, and won-
dered at the words of grace which proceeded out of
his mouth: and they said, Is not this Joseph's son?
23 And he said unto them, Doubtless ye will say unto me
this parable, Physician, heal thyself: whatsoever we
have heard done at Capernaum, do also here in thine
24 own country. And he said, Verily I say unto you,
25 No prophet is acceptable in his own country. But of
a truth I say unto you, There were many widows in
Israel in the days of Elijah, when the heaven was shut
up three years and six months, when there came a
26 great famine over all the land; and unto none of them
was Elijah sent, but only to ⁴Zarephath, in the land ⁴Gr. *Sarepta*.
27 of Sidon, unto a woman that was a widow. And
there were many lepers in Israel in the time of Elisha
the prophet; and none of them was cleansed, but
28 only Naaman the Syrian. And they were all filled
with wrath in the synagogue, as they heard these
29 things; and they rose up, and cast him forth out
of the city, and led him unto the brow of the hill
whereon their city was built, that they might throw
30 him down headlong. But he passing through the
midst of them went his way.
31 And he came down to Capernaum, a city of Galilee.
32 And he was teaching them on the sabbath day: and
they were astonished at his teaching; for his word was
33 with authority. And in the synagogue there was a
man, which had a spirit of an unclean ⁶devil; and he ⁶Gr. *demon*.
34 cried out with a loud voice, ⁶Ah! what have we to do ⁶Or. *Let alone*

with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the ¹devil had thrown him down in the midst, he came out of him, having done him no hurt. And amazement came upon all, and they spake together, one with another, saying, What is ²this word? for with authority and power he commandeth the unclean spirits, and they come out. And there went forth a rumour concerning him into every place of the region round about.

¹ Gr. demon.

² Or, this word, that with authority...come out?

And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And ³devils also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

³ Gr. demons.

And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. But he said unto them, I must preach the ⁴good tidings of the kingdom of God to the other cities also: for therefore was I sent.

⁴ Or, gospel

⁵ Very many ancient authorities read *Tiberias*.

And he was preaching in the synagogues of ⁶Galilee. Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said,

Master, we toiled all night, and took nothing : but at
 6 thy word I will let down the nets. And when they
 had this done, they inclosed a great multitude of
 7 fishes ; and their nets were breaking ; and they
 beckoned unto their partners in the other boat,
 that they should come and help them. And they
 came, and filled both the boats, so that they began to
 8 sink. But Simon Peter, when he saw it, fell down
 at Jesus' knees, saying, Depart from me ; for I am a
 9 sinful man, O Lord. For he was amazed, and all
 that were with him, at the draught of the fishes
 10 which they had taken ; and so were also James and
 John, sons of Zebedee, which were partners with
 Simon. And Jesus said unto Simon, Fear not ; from
 11 henceforth thou shalt ¹catch men. And when they ¹Gr. *take alive*.
 had brought their boats to land, they left all, and
 followed him.

2 And it came to pass, while he was in one of the
 cities, behold, a man full of leprosy : and when he saw
 Jesus, he fell on his face, and besought him, saying,
 13 Lord, if thou wilt, thou canst make me clean. And
 he stretched forth his hand, and touched him, saying,
 I will ; be thou made clean. And straightway the
 14 leprosy departed from him. And he charged him to
 tell no man : but go thy way, and shew thyself to the
 priest, and offer for thy cleansing, according as Moses
 15 commanded, for a testimony unto them. But so much
 the more went abroad the report concerning him : and
 great multitudes came together to hear, and to be
 16 healed of their infirmities. But he withdrew himself
 in the deserts, and prayed.

17 And it came to pass on one of those days, that he
 was teaching ; and there were Pharisees and doctors
 of the law sitting by, which were come out of every
 village of Galilee and Judæa and Jerusalem : and the
 18 power of the Lord was with him ²to heal. And be-
 hold, men bring on a bed a man that was palsied :
 and they sought to bring him in, and to lay him before
 19 him. And not finding by what *way* they might bring
 him in because of the multitude, they went up to the
 housetop, and let him down through the tiles with
 20 his couch into the midst before Jesus. And seeing
 their faith, he said, Man, thy sins are forgiven thee.

¹ Gr. *that he should heal*.
 Many ancient authorities read
that he should heal them.

And the scribes and the Pharisees began to reason,²¹ saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? But Jesus perceiv-²² ing their reasonings, answered and said unto them, ¹What reason ye in your hearts? Whether is easier,²³ to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know that the Son of ²⁴ man hath ²power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. And imme-²⁵ diately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And amazement took hold on all, and they ²⁶ glorified God; and they were filled with fear, saying, We have seen strange things to-day.

And after these things he went forth, and beheld a ²⁷ publican, named Levi, sitting at the place of toll, and said unto him, Follow me. And he forsook all, and ²⁸ rose up and followed him. And Levi made him a ²⁹ great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them. And ³the Pharisees and their scribes ³⁰ murmured against the disciples, saying, Why do ye eat and drink with the publicans and sinners? And ³¹ Jesus answering said unto them, They that are whole have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to ³² repentance. And they said unto him, The disciples ³³ of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine eat and drink. And Jesus said unto them, Can ye make the ³⁴ sons of the bride-chamber fast, while the bridegroom is with them? But the days will come; and when ³⁵ the bridegroom shall be taken away from them, then will they fast in those days. And he spake also a ³⁶ parable unto them; No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. And no man putteth ³⁷ new wine into old ⁴wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. But new wine must be put ³⁸ into fresh wine-skins. And no man having drunk ³⁹

¹ Or, *Why*

² Or, *authority*

³ Or, *the Pharisees and the scribes among them*

⁴ That is, *skins used as bottles.*

old *wine* desireth new: for he saith, The old is good.

- 6¹ Now it came to pass on a ²sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. But certain of the Pharisees said, Why do ye that which it is not lawful to do on the ³sabbath day? And Jesus answering them said, Have ye not read even this, what David did, when he was ⁴an hungred, he, and they that were with him; how he entered into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat save for the ⁵priests alone? And he said unto them, The Son of man is lord of the sabbath.

¹ Many ancient authorities read *better*.

² Many ancient authorities insert *second-first*.

- 6 And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was ⁷a man there, and his right hand was withered. And the scribes and the Pharisees watched him, whether he would heal on the Sabbath; that they might find ⁸how to accuse him. But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and ⁹stood forth. And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? ¹⁰to save a life, or to destroy it? And he looked round about on them all, and said unto him, Stretch forth ¹¹thy hand. And he did so: and his hand was restored. But they were filled with ¹²madness; and communed ¹³one with another what they might do to Jesus.

¹¹ Or, *foolishness*.

- ¹² And it came to pass in these days, that he went out into the mountain to pray; and he continued all night ¹³in prayer to God. And when it was day, he called his disciples: and he chose from them twelve, whom also ¹⁴he named apostles; Simon, whom he also named Peter, and Andrew his brother, and James and John, ¹⁵and Philip and Bartholomew, and Matthew and Thomas, and James *the son* of Alphæus, and Simon ¹⁶which was called the Zealot, and Judas *the son* of ¹⁷James, and Judas Iscariot, which was the traitor; and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem,

¹⁶ Or, brother. See Jude 1.

and the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they 18 that were troubled with unclean spirits were healed. And all the multitude sought to touch him: for power 19 came forth from him, and healed *them* all.

And he lifted up his eyes on his disciples, and 20 said, Blessed *are* ye poor: for yours is the kingdom of God. Blessed *are* ye that hunger now: for ye 21 shall be filled. Blessed *are* ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate 22 you, and when they shall separate you *from their company*, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, 23 and leap *for joy*: for behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets. But woe unto you that are rich! for 24 ye have received your consolation. Woe unto you, 25 ye that are full now! for ye shall hunger. Woe *unto you*, ye that laugh now! for ye shall mourn and weep. Woe *unto you*, when all men shall speak well of you! 26 for in the same manner did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, 27 do good to them that hate you, bless them that curse 28 you, pray for them that despitefully use you. To him 29 that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloke withhold not thy coat also. Give to every one that 30 asketh thee; and of him that taketh away thy goods ask them not again. And as ye would that men 31 should do to you, do ye also to them likewise. And 32 if ye love them that love you, what thank have ye? for even sinners love those that love them. And if 33 ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye 34 lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do *them* 35 good, and lend, ¹never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful. 36 And judge not, and ye shall not be judged: and 37

¹ Some ancient authorities read *despairing of, no man*.

condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

39 And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit? The disciple is not above his ¹master: but every one when he is perfected shall be as his ¹master. ¹ Or, teacher

41 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say? Every one that cometh unto me, and heareth my words, and doeth them, I will shew you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: ²because it had been well builded. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

² Many ancient authorities read *for it had been founded upon the rock*: as in Matt. vii. 25.

71 After he had ended all his sayings in the ears of the people, he entered into Capernaum.

³ Gr. *bond-servant*.

2 And a certain centurion's ³servant, who was ⁴dear unto him, was sick and at the point of death. And

⁴ Or, *precious to him*
Or, *honourable with him*

¹ Gr. *bond-servant*.

² Gr. *sufficient*.

³ Gr. *say with a sword*.

⁴ Or, *boy*

⁵ Many ancient authorities read *on the next day*.

⁶ Gr. *certain two*.

when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his ¹servant. And they, when they came to ⁴Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him: for he loveth our ⁵nation, and himself built us our synagogue. And ⁶Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not ²worthy that thou shouldest come under my roof: wherefore neither thought I myself worthy to come ⁷unto thee: but ³say the word, and my ⁴servant shall be healed. For I also am a man set under authority, ⁸having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my ¹servant, Do this, and he doeth it. And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they ¹⁰that were sent, returning to the house, found the ¹servant whole.

And it came to pass ⁵soon afterwards, that he went ¹¹to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew ¹²near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had ¹³compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the ¹⁴bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and ¹⁵began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, ¹⁶saying, A great prophet is arisen among us: and, God hath visited his people. And this report went ¹⁷forth concerning him in the whole of Judæa, and all the region round about.

And the disciples of John told him of all these ¹⁸things. And John calling unto him ⁶two of his dis- ¹⁹ciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? And when the ²⁰

men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that
 21 cometh, or look we for another? In that hour he cured many of diseases and ¹plagues and evil spirits; ¹ *Gr. scourges.*

22 And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have ²good tidings preached to them. ² *Or, the gospel*

23 And blessed is he, whosoever shall find none occasion of stumbling in me.

24 And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a

25 reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and much
 27 more than a prophet. This is he of whom it is written,

Behold, I send my messenger before thy face,
 Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of women there is none greater than John: yet he that is ³but ³ *Gr. lesser.*

29 little in the kingdom of God is greater than he. And all the people when they heard, and the publicans, justified God, ⁴being baptized with the baptism of

30 John. But the Pharisees and the lawyers rejected ⁴ *Or, having been*

for themselves the counsel of God, ⁵being not baptized of him. Whereunto then shall I liken the men ⁵ *Or, not having been*

32 of this generation, and to what are they like? They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we wailed, and ye did

33 not weep. For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath

34 a ⁶devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! ⁶ *Gr. demon.*

35 And wisdom ⁷is justified of all her children. ⁷ *Or, runs*

36 And one of the Pharisees desired him that he

- would eat with him. And he entered into the Pharisee's house, and sat down to meat. And be-³⁷ hold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought ¹an alabaster cruse of ointment, and standing behind at his feet, weeping, ³⁸ she began to wet his feet with her tears, and wiped them with the hair of her head, and ²kissed his feet, and anointed them with the ointment. Now when ³⁹ the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were ³a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus answering said unto him, Simon, I have ⁴⁰ somewhat to say unto thee. And he saith, 'Master, say on. A certain lender had two debtors: the one ⁴¹ owed five hundred ⁴pence, and the other fifty. When ⁴² they had not *wherewith* to pay, he forgave them both. Which of them therefore will love him most? Simon ⁴³ answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said ⁴⁴ unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: ⁴⁵ but she, since the time I came in, hath not ceased ⁴⁶ to ⁵kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, ⁴⁷ are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. And he said unto ⁴⁸ her, Thy sins are forgiven. And they that sat at meat ⁴⁹ with him began to say ⁶within themselves, Who is this that even forgiveth sins? And he said unto the ⁵⁰ woman, Thy faith hath saved thee; go in peace.
- And it came to pass soon afterwards, that he went ¹ ⁸ about through cities and villages, preaching and bringing the ⁷good tidings of the kingdom of God, and with him the twelve, and certain women which had ² been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven ⁹devils had gone out, and Joanna the wife of Chuza Herod's ³
- ¹ Or, a flask
- ² Gr. kissed much.
- ³ Some ancient authorities read *the prophet*. See John i. 91, 25.
- ⁴ Or, Tracher
- ⁵ See marginal note on Matt. xviii. 28.
- ⁶ Gr. kiss much.
- ⁷ Or, among
- ⁸ Or, gospel
- ⁹ Gr. demons.

steward, and Susanna, and many others, which ministered unto ¹them of their substance.

4 And when a great multitude came together, and they of every city resorted unto him, he spake by a
5 parable: The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. And other fell amidst the thorns; and the
8 thorns grew with it, and choked it. And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

¹ Many ancient authorities read *him*.

9 And his disciples asked him what this parable might be. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see,
11 and hearing they may not understand. Now the
12 parable is this: The seed is the word of God. And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved.
13 And those on the rock *are* they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time
14 of temptation fall away. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to
15 perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the
17 light. For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known
18 and come to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he ²thinketh he hath.

² Or, seemeth to have

And there came to him his mother and brethren, 19 and they could not come at him for the crowd. And 20 it was told him, Thy mother and thy brethren stand without, desiring to see thee. But he answered and 21 said unto them, My mother and my brethren are these which hear the word of God, and do it.

Now it came to pass on one of those days, that he 22 entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth. But as they sailed 23 he fell asleep: and there came down a storm of wind on the lake; and they were filling *with water*, and were in jeopardy. And they came to him, and awoke 24 him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And 25 he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

¹ Many ancient authorities read *Gergesenes*; others, *Gadarenes*: and so in ver. 37.

² *Gr. demons.*

³ Or, *of a long time*

⁴ *Gr. demon.*

And they arrived at the country of the ¹Gerasenes, 26 which is over against Galilee. And when he was 27 come forth upon the land, there met him a certain man out of the city, who had ²devils; and for a long time he had worn no clothes, and abode not in *any* house, but in the tombs. And when he saw Jesus, 28 he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. For he commanded the unclean 29 spirit to come out from the man. For ³oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the ⁴devil into the deserts. And Jesus asked him, What is thy name? And he 30 said, Legion; for many ²devils were entered into him. And they intreated him that he would not command 31 them to depart into the abyss. Now there was there 32 a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave. And the 33 ²devils came out from the man, and entered into the swine: and the herd rushed down the steep into the

- 34 lake, and were choked. And when they that fed them
 saw what had come to pass, they fled, and told it in
 35 the city and in the country. And they went out to
 see what had come to pass; and they came to Jesus,
 and found the man, from whom the ¹devils were gone ¹ *Gr. demons,*
 out, sitting, clothed and in his right mind, at the feet of
 36 Jesus: and they were afraid. And they that saw it
 told them how he that was possessed with ¹devils was ² *Or, saved*
 37 ²made whole. And all the people of the country of
 the Gerasenes round about asked him to depart from
 them; for they were holden with great fear: and he
 38 entered into a boat, and returned. But the man from
 whom the ¹devils were gone out prayed him that he
 might be with him: but he sent him away, saying,
 39 Return to thy house, and declare how great things
 God hath done for thee. And he went his way, pub-
 lishing throughout the whole city how great things
 Jesus had done for him.
- 40 And as Jesus returned, the multitude welcomed
 41 him; for they were all waiting for him. And behold,
 there came a man named Jairus, and he was a ruler of
 the synagogue: and he fell down at Jesus' feet, and
 42 besought him to come into his house; for he had an
 only daughter, about twelve years of age, and she lay
 a dying. But as he went the multitudes thronged him.
- 43 And a woman having an issue of blood twelve
 years, which ³had spent all her living upon physicians,
 44 and could not be healed of any, came behind him,
 and touched the border of his garment: and imme-
 45 diately the issue of her blood stanch'd. And Jesus
 said, Who is it that touched me? And when all de-
 nied, Peter said, ⁴and they that were with him, Master,
 46 the multitudes press thee and crush *thee*. But Jesus
 said, Some one did touch me: for I perceived that
 47 power had gone forth from me. And when the woman
 saw that she was not hid, she came trembling, and
 falling down before him declared in the presence of all
 the people for what cause she touched him, and how
 48 she was healed immediately. And he said unto her,
 Daughter, thy faith hath ⁵made thee whole; go in ⁶ *Or, saved thee*
 peace.
- 49 While he yet spake, there cometh one from the ruler
 of the synagogue's *house*, saying, Thy daughter is

³ Some ancient authorities omit *had spent all her living upon physicians, and.*

⁴ Some ancient authorities omit *and they that were with him.*

¹ Or, *Tracher*² Or, *saved*

dead; trouble not the ¹Master. But Jesus hearing it, ⁵⁰ answered him, Fear not: only believe, and she shall be ²made whole. And when he came to the house, he ⁵¹ suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother. And all were weeping, and bewailing ⁵² her: but he said, Weep not; for she is not dead, but sleepeth. And they laughed him to scorn, knowing ⁵³ that she was dead. But he, taking her by the hand, ⁵⁴ called, saying, Maiden, arise. And her spirit re- ⁵⁵ turned, and she rose up immediately: and he commanded that *something* be given her to eat. And her ⁵⁶ parents were amazed: but he charged them to tell no man what had been done.

³ Gr. *demons*.⁴ Some ancient authorities omit *the sick*.

And he called the twelve together, and gave them ¹ ⁹ power and authority over all ²devils, and to cure diseases. And he sent them forth to preach the king- ² dom of God, and to heal ³the sick. And he said unto ³ them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. And into whatsoever house ye enter, there abide, and ⁴ thence depart. And as many as receive you not, ⁵ when ye depart from that city, shake off the dust from your feet for a testimony against them. And they ⁶ departed, and went throughout the villages, preaching the gospel, and healing everywhere.

Now Herod the tetrarch heard of all that was done: ⁷ and he was much perplexed, because that it was said by some, that John was risen from the dead; and by ⁸ some, that Elijah had appeared; and by others, that one of the old prophets was risen again. And Herod ⁹ said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.

And the apostles, when they were returned, declared ¹⁰ unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. But the multitudes perceiving it followed him: and he ¹¹ welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed. And the day began to wear away; and the twelve ¹² came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we are here in

13 a desert place. But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy
14 food for all this people. For they were about five thousand men. And he said unto his disciples, Make
15 them ¹sit down in companies, about fifty each. And ¹*Gr rectine.*
16 they did so, and made them all ¹sit down. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to
17 the disciples to set before the multitude. And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.

18 And it came to pass, as he was praying alone, the disciples were with him: and he asked them, saying,
19 Who do the multitudes say that I am? And they answering said, John the Baptist; but others *say*, Elijah; and others, that one of the old prophets is
20 risen again. And he said unto them, But who say ye that I am? And Peter answering said, The Christ of
21 God. But he charged them, and commanded *them* to tell this to no man; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third
22 day be raised up. And he said unto all, If any man would come after me, let him deny himself, and take
23 up his cross daily, and follow me. For whosoever would save his ²life shall lose it; but whosoever shall ²*Or, soul*
24 lose his ²life for my sake, the same shall save it. For what is a man profited, if he gain the whole world, and
25 lose or forfeit his own self? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy angels.
26 But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God.

27 And it came to pass about eight days after these sayings, he took with him Peter and John and James,
28 and went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered, and his raiment *became* white and dazzling.
29 And behold, there talked with him two men, which
30

were Moses and Elijah; who appeared in glory, and ³¹ spake of his ¹decease which he was about to accomplish at Jerusalem. Now Peter and they that were ³² with him were heavy with sleep: but ²when they were fully awake, they saw his glory, and the two men that stood with him. And it came to pass, as they were ³³ parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three ³tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. And while ³⁴ he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And a voice came out of the cloud, ³⁵ saying, This is ⁴my Son, my chosen: hear ye him. And when the voice ⁵came, Jesus was found alone. ³⁶ And they held their peace, and told no man in those days any of the things which they had seen.

¹ Or, *departure*

² Or, *having remained awake*

³ Or, *booths*

⁴ Many ancient authorities read *my beloved Son*. See Matt. xvii. 5; Mark ix. 7.

⁵ Or, *was past*

And it came to pass, on the next day, when they ³⁷ were come down from the mountain, a great multitude met him. And behold, a man from the multi- ³⁸ tude cried, saying, ⁶Master, I beseech thee to look upon my son; for he is mine only child: and behold, ³⁹ a spirit taketh him, and he suddenly crieth out; and ⁴⁰ it ⁷teareth him that he foameth, and it hardly departeth from him, bruising him sorely. And I besought ⁴¹ thy disciples to cast it out; and they could not. And ⁴² Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son. And as he was yet a ⁴³ coming, the ⁸devil ⁹dashed him down, and ¹⁰tore *him* grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. And they were all astonished at the majesty of God.

⁸ Gr. *demon*.

⁹ Or, *rent him*

¹⁰ Or, *convulsed*

But while all were marvelling at all the things which he did, he said unto his disciples, Let these words ⁴⁴ sink into your ears: for the Son of man shall be delivered up into the hands of men. But they under- ⁴⁵ stood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.

And there arose a reasoning among them, which of ⁴⁶ them should be ¹¹greatest. But when Jesus saw *the* ⁴⁷ reasoning of their heart, he took a little child, and

¹¹ Gr. *greater*.

48 set him by his side, and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is ¹least among you all, the same is great. ¹ Gr. *lesser*.

49 And John answered and said, Master, we saw one casting out ²devils in thy name; and we forbade him, ² Gr. *demons*.
50 because he followeth not with us. But Jesus said unto him, Forbid *him* not: for he that is not against you is for you.

51 And it came to pass, when the days ³were well-nigh come that he should be received up, he stedfastly set ³ Gr. *were being fulfilled*.

52 his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was *as though he were* going to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them⁴? But he turned, and rebuked them⁵. And they went to another village.

⁴ Many ancient authorities add even as *Elijah did*.

57 And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest.
58 And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* ⁶ nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go

⁵ Some ancient authorities add and said, *Ye know not what manner of spirit ye are of*. Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save them*.

61 thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house.
62 But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

⁶ Gr. *lodging-places*.

10 1 Now after these things the Lord appointed seventy⁷ others, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs in the midst of wolves.

⁷ Many ancient authorities add and two: and so in ver. 17.

Carry no purse, no wallet, no shoes : and salute no ⁴ man on the way. And into whatsoever house ye ⁵ shall ¹enter, first say, Peace *be* to this house. And if ⁶ a son of peace be there, your peace shall rest upon ⁷ him : but if not, it shall turn to you again. And in ⁸ that same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house. And into what- ⁹ soever city ye enter, and they receive you, eat such things as are set before you : and heal the sick that ¹⁰ are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye ¹¹ shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your ¹² city, that cleaveth to our feet, we do wipe off against you : howbeit know this, that the kingdom of God is come nigh. I say unto you, It shall be more tolera- ¹³ ble in that day for Sodom, than for that city. Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if ¹⁴ the ²mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. Howbeit ¹⁵ it shall be more tolerable for Tyre and Sidon in the judgement, than for you. And thou, Capernaum, shalt ¹⁶ thou be exalted unto heaven ? thou shalt be brought down unto Hades. He that heareth you heareth me ; ¹⁷ and he that rejecteth you rejecteth me ; and he that rejecteth me rejecteth him that sent me.

¹ Or, *enter first, say*

² Or, *it*

³ Gr. *powers*.

⁴ Gr. *demons*.

⁵ Or, *by*

⁶ Or, *praise*

⁷ Or, *that*

And the seventy returned with joy, saying, Lord, ¹⁷ even the ⁴devils are subject unto us in thy name. And he said unto them, I beheld Satan fallen as ¹⁸ lightning from heaven. Behold, I have given you ¹⁹ authority to tread upon serpents and scorpions, and over all the power of the enemy : and nothing shall in any wise hurt you. Howbeit in this rejoice not, ²⁰ that the spirits are subject unto you ; but rejoice that your names are written in heaven.

In that same hour he rejoiced ²¹ in the Holy Spirit, and said, I ⁶thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes : yea, Father ; ⁷for so it was well-pleasing in thy sight. All things have been delivered unto me of my Fa- ²²

ther: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he
 23 to whomsoever the Son willeth to reveal *him*. And turning to the disciples, he said privately, Blessed *are*
 24 the eyes which see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

25 And behold, a certain lawyer stood up and tempted him, saying, ¹Master, what shall I do to inherit eternal life? And he said unto him, What is written in
 26 the law? how readest thou? And he answering said, Thou shalt love the Lord thy God ²with all thy heart, ³Gr. *from*.
 27 and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do,
 28 and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbour? Jesus made answer and said, A certain man was going
 29 down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and
 30 departed, leaving him half dead. And by chance a certain priest was going down that way: and when
 31 he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place,
 32 and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion,
 33 and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.
 34 And on the morrow he took out two ³pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come
 35 back again, will repay thee. Which of these three, thinkest thou, proved neighbour unto him that fell
 36 among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

37 Now as they went on their way, he entered into a certain village: and a certain woman named Martha
 38 received him into her house. And she had a sister

¹ Or, *Teacher*
² See marginal note on Matt. xviii. 28.

called Mary, which also sat at the Lord's feet, and heard his word. But Martha was ¹cumbered about ⁴⁰ much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, ²Martha, ⁴¹ Martha, thou art anxious and troubled about many things: ³but one thing is needful: for Mary hath ⁴² chosen the good part, which shall not be taken away from her.

¹ Gr. *distracted*.

² A few ancient authorities read *Martha, Martha, thou art troubled: Mary hath chosen &c.*

³ Many ancient authorities read *but few things are needful, or one.*

⁴ Many ancient authorities read *Our Father, which art in heaven.* See Matt. vi. 9.

⁵ Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Matt. vi. 10.

⁶ Gr. *our bread for the coming day.*

⁷ Many ancient authorities add *but deliver us from the evil one (or, from evil).* See Matt. vi. 13.

⁸ Or, *whatsoever things*

⁹ Some ancient authorities omit *a loaf, and he give him a stone! or.*

¹⁰ Gr. *demon.*

And it came to pass, as he was praying in a certain ¹ place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. And he said unto them, When ² ye pray, say, ³Father, Hallowed be thy name. Thy kingdom come. ⁴Give us day by day ⁵our daily ³ bread. And forgive us our sins; for we ourselves ⁴ also forgive every one that is indebted to us. And bring us not into temptation ⁷.

And he said unto them, Which of you shall have a ⁵ friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine ⁶ is come to me from a journey, and I have nothing to set before him; and he from within shall answer and ⁷ say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and ⁸ give him, because he is his friend, yet because of his importunity he will arise and give him ⁹as many as he needeth. And I say unto you, Ask, and it shall be ⁹ given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh ¹⁰ receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of ¹¹ you that is a father shall his son ask ¹²a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or *if* he shall ask an egg, will he give him ¹² a scorpion? If ye then, being evil, know how to give ¹³ good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

And he was casting out a ¹⁰devil *which was dumb*. ¹⁴ And it came to pass, when the ¹⁰devil was gone out,

- the dumb man spake; and the multitudes marvelled.
- 15 But some of them said, 'By Beelzebub the prince of ^{1 Or, In}
- 16 the ²devils casteth he out ²devils. And others, tempt- ^{2 Gr. demons.}
- 17 ing *him*, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation;
- 18 and a house *divided* against a house falleth. And if ^{3 Or, and house falleth upon house.}
- 19 'by Beelzebub. And if I 'by Beelzebub cast out ²devils, by whom do your sons cast them out? therefore shall
- 20 they be your judges. But if I by the finger of God cast out ²devils, then is the kingdom of God come
- 21 upon you. When the strong *man* fully armed
- 22 guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour
- 23 wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth
- 24 not with me scattereth. The unclean spirit when 'he ^{4 Or, it}
- is gone out of the man, passeth through waterless places, seeking rest; and finding none, 'he saith, I will turn back unto my house whence I came out.
- 25 And when 'he is come, 'he findeth it swept and
- 26 garnished. Then goeth 'he, and taketh *to him* seven other spirits more evil than ⁵himself; and they enter ^{5 Or, itself}
- in and dwell there: and the last state of that man cometh worse than the first.
- 27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee,
- 28 and the breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.
- 29 And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no
- 30 sign be given to it but the sign of Jonah. For even as Jonah became a sign unto the Ninevites, so shall also
- 31 the Son of man be to this generation. The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom

¹ *Gr. more than.* of Solomon; and behold, ¹a greater than Solomon is here. The men of Nineveh shall stand up in the ³² judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, ¹a greater than Jonah is here.

No man, when he hath lighted a lamp, putteth it in a ³³ cellar, neither under the bushel, but on the stand, that they which enter in may see the light. The lamp of ³⁴ thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. Look therefore whether ³⁵ the light that is in thee be not darkness. If therefore ³⁶ thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

² *Gr. breakfast.* Now as he spake, a Pharisee asketh him to ²dine ³⁷ with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he ³⁸ had not first washed before ²dinner. And the Lord ³⁹ said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ⁴⁰ ones, did not he that made the outside make the inside also? Howbeit give for alms those things which ⁴¹ ³are within; and behold, all things are clean unto you.

⁴ *Or, ye can* But woe unto you Pharisees! for ye tithe mint and ⁴² rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not to leave the other undone. Woe unto you Phari- ⁴³ sees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces. Woe unto ⁴⁴ you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

And one of the lawyers answering saith unto him, ⁴⁵ ⁴Master, in saying this thou reproachest us also. And ⁴⁶ he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe ⁴⁷ unto you! for ye build the tombs of the prophets, and your fathers killed them. So ye are witnesses ⁴⁸ and consent unto the works of your fathers: for they killed them, and ye build *their tombs*. Therefore also ⁴⁹ said the wisdom of God, I will send unto them pro-

phets and apostles; and *some* of them they shall kill
 50 and persecute; that the blood of all the prophets,
 which was shed from the foundation of the world, may
 51 be required of this generation; from the blood of Abel
 unto the blood of Zachariah, who perished between
 the altar and the ¹sanctuary: yea, I say unto you, it ¹Gr. *house*.
 52 shall be required of this generation. Woe unto you
 lawyers! for ye took away the key of knowledge: ye
 entered not in yourselves, and them that were enter-
 ing in ye hindered.

53. And when he was come out from thence, the
 scribes and the Pharisees began to ²press upon *him* ³Or, *set them-*
 vehemently, and to provoke him to speak of ³many ³*selves vehem-*
 54 things; laying wait for him, to catch something out ³*ently against*
 of his mouth. ³*him*
³*Or, more*

12 ¹ In the meantime, when ⁴the many thousands of the ⁴Gr. *the*
 multitude were gathered together, insomuch that they ⁴*myriads of*.
 trode one upon another, he began to ⁵say unto his ⁵*Or, say unto*
 disciples first of all, Beware ye of the leaven of the ⁵*his disciples.*
² Pharisees, which is hypocrisy. But there is nothing ⁵*First of all*
 covered up, that shall not be revealed: and hid, that ⁵*beware ye*
 3 shall not be known. Wherefore whatsoever ye have
 said in the darkness shall be heard in the light; and
 what ye have spoken in the ear in the inner chambers
 4 shall be proclaimed upon the housetops. And I say
 unto you my friends, Be not afraid of them which
 kill the body, and after that have no more that they
 5 can do. But I will warn you whom ye shall fear:
 Fear him, which after he hath killed hath ⁶power to ⁶Or, *authority*
 6 cast into ⁷hell; yea, I say unto you, Fear him. Are ⁷Gr. *Gehenna*.
 not five sparrows sold for two farthings? and not one
 7 of them is forgotten in the sight of God. But the
 very hairs of your head are all numbered. Fear not:
 8 ye are of more value than many sparrows. And I
 say unto you, Every one who shall confess ⁸me be- ⁸Gr. *in me*.
 fore men, ⁹him shall the Son of man also confess ⁹Gr. *in him*.
 9 before the angels of God: but he that denieth me in
 the presence of men shall be denied in the presence
 10 of the angels of God. And every one who shall
 speak a word against the Son of man, it shall be for-
 given him: but unto him that blasphemeth against
 11 the Holy Spirit it shall not be forgiven. And when
 they bring you before the synagogues, and the rulers,

and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit ¹² shall teach you in that very hour what ye ought to say.

¹ Or, Teacher

And one out of the multitude said unto him, ¹ Master, ¹³ bid my brother divide the inheritance with me. But ¹⁴ he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, ¹⁵

² Gr. for not in a man's abundance consisteth his life, from the things which he possesseth.

and keep yourselves from all covetousness: ² for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable ¹⁶ unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within ¹⁷ himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This ¹⁸ will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my ³ soul, ³ Soul, thou hast ¹⁹ much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou ²⁰ foolish one, this night ⁴ is thy ³ soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for him- ²¹ self, and is not rich toward God.

³ Or, life

⁴ Gr. they require thy soul.

⁵ Or, soul

And he said unto his disciples, Therefore I say ²² unto you, Be not anxious for *your* ⁵ life, what ye shall eat; nor yet for your body, what ye shall put on. For the ⁶ life is more than the food, and the body ²³ than the raiment. Consider the ravens, that they ²⁴ sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! And which of you by ²⁵ being anxious can add a cubit unto his ⁶ stature? If ²⁶ then ye are not able to do even that which is least, why are ye anxious concerning the rest? Consider ²⁷ the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if ²⁸ God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe* you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall ²⁹ drink, neither be ye of doubtful mind. For all these ³⁰

⁶ Or, age

- things do the nations of the world seek after: but your Father knoweth that ye have need of these
 31 things. Howbeit seek ye ¹his kingdom, and these ¹Many ancient authorities read *the kingdom of God.*
 32 things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give
 33 you the kingdom. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief
 34 draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.
 35 Let your loins be girded about, and your lamps
 36 burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they
 37 may straightway open unto him. Blessed are those ²servants, whom the lord when he cometh shall find ²Gr. *bond-servants.*
 watching; verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall
 38 come and serve them. And if he shall come in the second watch, and if in the third, and find *them* so,
 39 blessed are those *servants*. ³But know this, that if the master of the house had known in what hour
 the thief was coming, he would have watched, and
 40 not have left his house to be ⁴broken through. Be ye also ready: for in an hour that ye think not the ⁴Gr. *dugged through.*
 Son of man cometh.
 41 And Peter said, Lord, speakest thou this parable
 42 unto us, or even unto all? And the Lord said, Who then is ⁵the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that ⁶servant, whom his lord when he cometh shall find so doing. ⁵Or, *the faithful steward, the wise man whom &c.*
 44 Of a truth I say unto you, that he will set him over ⁶Gr. *bond-servant.*
 45 all that he hath. But if that ⁶servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to
 46 eat and drink, and to be drunken; the lord of that ⁶servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall ⁷cut him asunder, and appoint his portion with the un-
 47 faithful. And that ⁶servant, which knew his lord's will, and made not ready, nor did according to his
 48 will, shall be beaten with many *stripes*; but he that

⁷ Or, *severely scourge him*

knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

I came to cast fire upon the earth; and what will I, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. And when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time? And why even of yourselves judge ye not what is right? For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

Now there were some present at that very season which told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? I tell you, Nay: but, except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I

¹ Or, *hot wind*

² Gr. *prove*.

⁴ Gr. *exactor*.

⁵ Gr. *debtors*.

tell you, Nay: but, except ye repent, ye shall all likewise perish.

- 6 And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking
7 fruit thereon, and found none. And he said unto the vinedresser, Behold, these three years I come seeking
8 fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? And he answer-
9 ing saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit
10 thenceforth, *well*; but if not, thou shalt cut it down.
11 And he was teaching in one of the synagogues on the sabbath day. And behold, a woman which had a
12 spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And
13 when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. And
14 he laid his hands upon her: and immediately she was made straight, and glorified God. And the ruler of
15 the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said
16 to the multitude, There are six days in which men ought to work: in them therefore come and be
17 healed, and not on the day of the sabbath. But the Lord answered him, and said, Ye hypocrites, doth
18 not each one of you on the sabbath loose his ox or his ass from the ¹stall, and lead him away to watering? ¹ *Gr. manger.*
19 And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen
20 years, to have been loosed from this bond on the day of the sabbath? And as he said these things, all his
21 adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.
18 He said therefore, Unto what is the kingdom of
19 God like? and whereunto shall I liken it? It is like unto a grain of mustard seed, which a man took, and
cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the
20 branches thereof. And again he said, Whereunto shall I liken the kingdom of God? It is like unto
21 leaven, which a woman took and hid in three ²measures of meal, till it was all leavened. ² *See marginal note on Matt. xiii. 33.*

And he went on his way through cities and villages, ²² teaching, and journeying on unto Jerusalem. And ²³ one said unto him, Lord, are they few that be saved? And he said unto them, Strive to enter in by the ²⁴ narrow door: for many, I say unto you, shall seek to enter in, and shall not be ¹able. When once the ²⁵ master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We did eat and drink ²⁶ in thy presence, and thou didst teach in our streets; and he shall say, I tell you, I know not whence ye ²⁷ are; depart from me, all ye workers of iniquity. There shall be the weeping and gnashing of teeth, ²⁸ when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come ²⁹ from the east and west, and from the north and south, and shall ²sit down in the kingdom of God. And ³⁰ behold, there are last which shall be first, and there are first which shall be last.

¹ Or, *able, when once*

² Gr. *recline.*

³ Gr. *demons.*

In that very hour there came certain Pharisees, ³¹ saying to him, Get thee out, and go hence: for Herod would fain kill thee. And he said unto them, Go and ³² say to that fox, Behold, I cast out ³devils and perform cures to-day and to-morrow, and the third *day* I am perfected. Howbeit I must go on my way to-day and ³³ to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, ³⁴ Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not! Behold, your house is left unto you *desolate*: and I ³⁵ say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

And it came to pass, when he went into the house, ¹ **14** of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And ² behold, there was before him a certain man which had the dropsy. And Jesus answering spake unto ³

- the lawyers and Pharisees, saying, Is it lawful to heal
 4 on the sabbath, or not? But they held their peace.
 And he took him, and healed him, and let him go.
 5 And he said unto them, Which of you shall have
 'an ass or an ox fallen into a well, and will not
 6 straightway draw him up on a sabbath day? And
 they could not answer again unto these things.
 7 And he spake a parable unto those which were
 bidden, when he marked how they chose out the chief
 8 seats; saying unto them, When thou art bidden of
 any man to a marriage feast, ²sit not down in the chief
 seat; lest haply a more honourable man than thou be
 9 bidden of him, and he that bade thee and him shall
 come and say to thee, Give this man place; and then
 thou shalt begin with shame to take the lowest place.
 10 But when thou art bidden, go and sit down in the
 lowest place; that when he that hath bidden thee
 cometh, he may say to thee, Friend, go up higher:
 then shalt thou have glory in the presence of all
 11 that sit at meat with thee. For every one that exalteth
 himself shall be humbled; and he that humbleth
 himself shall be exalted.
 12 And he said to him also that had bidden him, When
 thou makest a dinner or a supper, call not thy friends,
 nor thy brethren, nor thy kinsmen, nor rich neigh-
 bours; lest haply they also bid thee again, and a
 13 recompense be made thee. But when thou makest a
 feast, bid the poor, the maimed, the lame, the blind:
 14 and thou shalt be blessed; because they have not
wherewith to recompense thee: for thou shalt be
 recompensed in the resurrection of the just.
 15 And when one of them that sat at meat with him
 heard these things, he said unto him, Blessed is he
 16 that shall eat bread in the kingdom of God. But he
 said unto him, A certain man made a great supper;
 17 and he bade many: and he sent forth his ³servant at
 supper time to say to them that were bidden, Come;
 18 for *all* things are now ready. And they all with one
consent began to make excuse. The first said unto him,
 I have bought a field, and I must needs go out and
 19 see it: I pray thee have me excused. And another
 said, I have bought five yoke of oxen, and I go to
 20 prove them: I pray thee have me excused. And

¹ Many ancient
 authorities read
a son. See
 ch. xiii. 15.

² Gr. *recline*
not.

³ Gr. *bond-*
servant.

¹Gr. *bond-servant*.

another said, I have married a wife, and therefore I cannot come. -And the ¹servant came, and told his ²¹ lord these things. Then the master of the house being angry said to his ¹servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the ¹servant said, Lord, what thou didst com- ²² mand is done, and yet there is room. And the lord ²³ said unto the ¹servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. For I say unto you, that none of those ²⁴ men which were bidden shall taste of my supper.

Now there went with him great multitudes: and he ²⁵ turned, and said unto them, if any man cometh unto ²⁶ me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whoso- ²⁷ ever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring ²⁸ to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? Lest haply, when he hath laid a foundation, and is ²⁹ not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able ³⁰ to finish. Or what king, as he goeth to encounter ³¹ another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he ³² sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth ³³ not all that he hath, he cannot be my disciple. Salt ³⁴ therefore is good: but if even the salt have lost its savour, wherewith shall it be seasoned? It is fit ³⁵ neither for the land nor for the dunghill: *men* cast it out. He that hath ears to hear, let him hear.

Now all the publicans and sinners were drawing ¹ ¹⁵ near unto him for to hear him. And both the Phari- ² sees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake unto them this parable, saying, What ^{3, 4} man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in

the wilderness, and go after that which is lost, until
 5 he find it? And when he hath found it, he layeth it
 6 on his shoulders, rejoicing. And when he cometh
 home, he calleth together his friends and his neigh-
 bours, saying unto them, Rejoice with me, for I have
 7 found my sheep which was lost. I say unto you, that
 even so there shall be joy in heaven over one sinner
 that repenteth, *more* than over ninety and nine right-
 eous persons, which need no repentance.

8 Or what woman having ten ¹pieces of silver, if she
 lose one piece, doth not light a lamp, and sweep the
 9 house, and seek diligently until she find it? And
 when she hath found it, she calleth together her
 friends and neighbours, saying, Rejoice with me, for
 10 I have found the piece which I had lost. Even so, I
 say unto you, there is joy in the presence of the an-
 gels of God over one sinner that repenteth.

¹ Gr. *drachma*,
 a coin worth
 about eight
 pence.

11,12 And he said, A certain man had two sons: and
 the younger of them said to his father, Father, give
 me the portion of ²thy substance that falleth to me. ³Gr. *the*.

13 And he divided unto them his living. And not many
 days after the younger son gathered all together, and
 took his journey into a far country; and there he
 14 wasted his substance with riotous living. And when
 he had spent all, there arose a mighty famine in that
 15 country; and he began to be in want. And he went
 and joined himself to one of the citizens of that
 country; and he sent him into his fields to feed
 16 swine. And he would fain have been filled with ⁴the

³ Gr. *the pods of
 the carob tree*.

husks that the swine did eat: and no man gave unto
 17 him. But when he came to himself he said, How
 many hired servants of my father's have bread enough
 18 and to spare, and I perish here with hunger! I will
 arise and go to my father, and will say unto him, Fa-
 ther, I have sinned against heaven, and in thy sight:
 19 I am no more worthy to be called thy son: make me
 20 as one of thy hired servants. And he arose, and came
 to his father. But while he was yet afar off, his father
 saw him, and was moved with compassion, and ran,
 21 and fell on his neck, and ⁵kissed him. And the son
 said unto him, Father, I have sinned against heaven,
 and in thy sight: I am no more worthy to be called
 22 thy son⁶. But the father said to his ⁶servants, Bring

⁴ Gr. *kissed him
 much*.

⁵ Some ancient
 authorities add
*make me as one
 of thy hired
 servants. See
 ver. 19.*

⁶ Gr. *bond-
 servants*.

forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and ²³ bring the fatted calf, *and* kill it, and let us eat, and make merry: for this my son was dead, and is alive ²⁴ again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and ²⁵ as he came and drew nigh to the house, he heard music and dancing. And he called to him one of ²⁶ the ¹servants, and enquired what these things might be. And he said unto him, Thy brother is come; and ²⁷ thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and ²⁸ would not go in: and his father came out, and intreated him. But he answered and said to his father, Lo, ²⁹ these many years do I serve thee, and I never transgressed a commandment of thine: and *yet* thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, which hath de- ³⁰ voured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, ³¹ Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy ³² brother was dead, and is alive *again*; and *was* lost, and is found.

¹ Gr. *bond-servants*.

² Gr. *Child*.

And he said also unto the disciples, There was a ¹ **16** certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this ² that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. And ³ the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I ⁴ am put out of the stewardship, they may receive me into their houses. And calling to him each one of ⁵ his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, A hundred ⁶ measures of oil. And he said unto him, Take thy ⁷ *bond*, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred ⁸ measures of wheat. He saith unto him, Take thy *bond*, and write fourscore.

³ Gr. *baths*, the bath being a Hebrew measure. See Ezek. xlv. 10, 11, 14.

⁴ Gr. *writings*.

⁵ Gr. *cors*, the cor being a Hebrew measure. See Ezek. xlv. 14.

- 8 And his lord commended ¹the unrighteous steward because he had done wisely: for the sons of this ²world are for their own generation wiser than the ³sons of the light. And I say unto you, Make to yourselves friends ⁴by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? And if ye have not been faithful in that which is another's, who will give you ⁵that which is ⁶your own? No ⁷servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.
- 14 And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.
- 19 Now there was a certain rich man, and he was clothed in purple and fine linen, ⁸faring sumptuously every day: and a certain beggar named Lazarus was ⁹laid at his gate, full of sores, and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
- 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip

¹ Gr. the steward of unrighteousness.

² Or, age

³ Gr. out of.

⁴ Some ancient authorities read *our own*.

⁵ Gr. household-servant.

⁸ Or, living in mirth and splendour every day

¹ Gr. *Child*.² Or. *in all these things*

of his finger in water, and cool my tongue ; for I am in anguish in this flame. But Abraham said, ¹Son, ²⁵remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things : but now here he is comforted, and thou art in anguish. And ²beside all this, between us and you there is a ²⁶great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray ²⁷thee therefore, father, that thou wouldest send him to my father's house ; for I have five brethren ; that he ²⁸may testify unto them, lest they also come into this place of torment. But Abraham saith, They have ²⁹Moses and the prophets ; let them hear them. And ³⁰he said, Nay, father Abraham : but if one go to them from the dead, they will repent. And he said unto ³¹him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

And he said unto his disciples, It is impossible but ¹ ¹⁷that occasions of stumbling should come : but woe unto him, through whom they come ! It were well ²for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. Take ³heed to yourselves : if thy brother sin, rebuke him ; and if he repent, forgive him. And if he sin against ⁴thee seven times in the day, and seven times turn again to thee, saying, I repent ; thou shalt forgive him.

³ Gr. *bond-servant*.

And the apostles said unto the Lord, Increase our ⁵faith. And the Lord said, If ye have faith as a grain ⁶of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea ; and it would have obeyed you. But who is ⁷there of you, having a ³servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat ; and will not rather say unto him, Make ready ⁸wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ? Doth he thank the ³servant ^{be-9}cause he did the things that were commanded ? Even ¹⁰so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable ⁴ser-

⁴ Gr. *bond-servants*.

vants; we have done that which it was our duty to do.

- 11 And it came to pass, ¹as they were on the way to Jerusalem, that he was passing ²through the midst
 12 of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lep-
 13 ers, which stood afar off: and they lifted up their
 14 voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as
 15 they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a
 16 loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samari-
 17 tan. And Jesus answering said, Were not the ten
 18 cleansed? but where are the nine? ³Were there none found that returned to give glory to God, save
 19 this ⁴'stranger? And he said unto him, Arise, and go thy way: thy faith hath ⁵made thee whole.
 20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The
 21 kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is ⁶within you.
 22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son
 23 of man, and ye shall not see it. And they shall say to you, Lo, there! Lo, here! go not away, nor fol-
 24 low after *them*: for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be
 25 ⁷in his day. But first must he suffer many things and
 26 be rejected of this generation. And as it came to pass in the days of Noah, even so shall it be also in
 27 the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood
 28 came, and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded;
 29 but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed
 30 them all: after the same manner shall it be in the day

¹ Or, as he

was

² Or, between

³ Or, There

were none

found...

save this

stranger.

⁴ Or, alien

⁵ Or, saved

thee

⁶ Or, in the

midst of you

⁷ Some

ancient

authorities

omit in his

day.

that the Son of man is revealed. In that day, he³¹ which shall be on the housetop, and his goods in the house, let him not go down to take them away : and let him that is in the field likewise not return back. Remember Lot's wife. Whosoever shall seek to gain^{32,33} his ¹life shall lose it : but whosoever shall lose *his* ¹life shall ²preserve it. I say unto you, In that night there shall be two men on one bed ; the one shall be taken, and the other shall be left. There shall be two women ³⁵ grinding together ; the one shall be taken, and the other shall be left.³ And they answering say unto ³⁷ him, Where, Lord ? And he said unto them, Where the body *is*, thither will the ⁴eagles also be gathered together.

And he spake a parable unto them to the end that ¹ **18** they ought always to pray, and not to faint ; saying, ² There was in a city a judge, which feared not God, and regarded not man : and there was a widow in that ³ city ; and she came oft unto him, saying, ⁴ Avenge me of mine adversary. And he would not for a while : ⁴ but afterward he said within himself, Though I fear not God, nor regard man ; yet because this widow ⁵ troubleth me, I will avenge her, lest she ⁶ wear me out by her continual coming. And the Lord said, Hear ⁶ what ⁷ the unrighteous judge saith. And shall not ⁷ God avenge his elect, which cry to him day and night, and he is longsuffering over them ? I say unto you, ⁸ that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find ⁸ faith on the earth ?

And he spake also this parable unto certain which ⁹ trusted in themselves that they were righteous, and set ⁹ all others at nought : Two men went up into the ¹⁰ temple to pray ; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with ¹¹ himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week ; I give tithes ¹² of all that I get. But the publican, standing afar off, ¹³ would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, ¹⁰ be merciful to me ¹¹ a sinner. I say unto you, This man went down to ¹⁴ his house justified rather than the other : for every

¹ Or, soul

² Gr. save it alive.

³ Some ancient authorities add ver. 36
There shall be two men in the field : the one shall be taken, and the other shall be left.

⁴ Or, vultures

⁵ Or, Do me justice of : and so in ver. 5, 7, 8.

⁶ Gr. bruise.

⁷ Gr. the judge of unrighteousness.

⁸ Or, the faith

⁹ Gr. the rest.

¹⁰ Or, be propitiated

¹¹ Or, the sinner

one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

15 And they brought unto him also their babes, that he should touch them: but when the disciples saw it, 16 they rebuked them. But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good ^{1 Or, Teacher} Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? 20 none is good, save one, *even* God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and mother. And he said, All these things 22 have I observed from my youth up. And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: 23 and come, follow me. But when he heard these things, he became exceeding sorrowful; for he was 24 very rich. And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom 25 of God! For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter 26 into the kingdom of God. And they that heard it said, Then who can be saved? But he said, The things which are impossible with men are possible 28 with God. And Peter said, Lo, we have left ^{2 Or, our own} our homes 29 own, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the ^{3 Or, age} world 30 to come eternal life.

31 And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written ^{4 Or, through} by the prophets shall be 32 accomplished unto the Son of man. For he shall be delivered up unto the Gentiles, and shall be mocked, 33 and shamefully entreated, and spit upon: and they

shall scourge and kill him: and the third day he shall rise again. And they understood none of ³⁴ these things; and this saying was hid from them, and they perceived not the things that were said.

And it came to pass, as he drew nigh unto Jericho, ³⁵ a certain blind man sat by the way side begging: and ³⁶ hearing a multitude going by, he enquired what this meant. And they told him, that Jesus of Nazareth ³⁷ passeth by. And he cried, saying, Jesus, thou son ³⁸ of David, have mercy on me. And they that went ³⁹ before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood, and ⁴⁰ commanded him to be brought unto him: and when he was come near, he asked him, What wilt thou that ⁴¹ I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, ⁴² Receive thy sight: thy faith hath ¹made thee whole. And immediately he received his sight, and followed ⁴³ him, glorifying God: and all the people, when they saw it, gave praise unto God.

¹ Or, saved thee

And he entered and was passing through Jericho. ¹ **19** And behold, a man called by name Zacchæus; and ² he was a chief publican, and he was rich. And he ³ sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ⁴ ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way. And when ⁵ Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made ⁶ haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, ⁷ He is gone in to lodge with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, ⁸ Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salva- ⁹ tion come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and ¹⁰ to save that which was lost.

And as they heard these things, he added and ¹¹ spake a parable, because he was nigh to Jerusalem,

and *because* they supposed that the kingdom of God
 12 was immediately to appear. He said therefore, A
 certain nobleman went into a far country, to receive
 13 for himself a kingdom, and to return. And he called
 ten ¹servants of his, and gave them ten ²pounds, and
 14 said unto them, Trade ye *herewith* till I come. But
 his citizens hated him, and sent an ambassage after
 him, saying, We will not that this man reign over us.
 15 And it came to pass, when he was come back again,
 having received the kingdom, that he commanded
 these ¹servants, unto whom he had given the money,
 to be called to him, that he might know what they
 16 had gained by trading. And the first came before
 him, saying, Lord, thy pound hath made ten pounds
 17 more. And he said unto him, Well done, thou good
³servant: because thou wast found faithful in a very
 18 little, have thou authority over ten cities. And the
 second came, saying, Thy pound, Lord, hath made
 19 five pounds. And he said unto him also, Be thou
 20 also over five cities. And ⁴another came, saying,
 Lord, behold, *here is* thy pound, which I kept laid up
 21 in a napkin: for I feared thee, because thou art an
 austere man: thou takest up that thou layedst not
 22 down, and reapest that thou didst not sow. He saith
 unto him, Out of thine own mouth will I judge thee,
 thou wicked ⁵servant. Thou knewest that I am an
 austere man, taking up that I laid not down, and
 23 reaping that I did not sow; then wherefore gavest thou
 not my money into the bank, and ⁶I at my coming
 24 should have required it with interest? And he said
 unto them that stood by, Take away from him the
 pound, and give it unto him that hath the ten pounds.
 25 And they said unto him, Lord, he hath ten pounds.
 26 I say unto you, that unto every one that hath shall
 be given; but from him that hath not, even that which
 27 he hath shall be taken away from him. Howbeit these
 mine enemies, which would not that I should reign
 over them, bring hither, and slay them before me.
 28 And when he had thus spoken, he went on before,
 going up to Jerusalem.
 29 And it came to pass, when he drew nigh unto
 Bethphage and Bethany, at the mount that is called
 30 *the mount* of Olives, he sent two of the disciples, say-

¹ Gr. *bond-**servants.*² *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. xv. 8.³ Gr. *bond-*
*servant.*⁴ Gr. *the other.*⁶ Or, *I should have gone and required*

ing, Go, your way into the village over against *you*; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. And if any one ask you, Why do ye loose ³¹ him? thus shall ye say, The Lord hath need of him. And they that were sent went away, and found even ³² as he had said unto them. And as they were loosing ³³ the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath ³⁴ need of him. And they brought him to Jesus: and ³⁵ they threw their garments upon the colt, and set Jesus thereon. And as he went, they spread their ³⁶ garments in the way. And as he was now drawing ³⁷ nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the ¹mighty works which they had seen; saying, Blessed *is* the King ³⁸ that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the ³⁹ Pharisees from the multitude said unto him, ²Master, rebuke thy disciples. And he answered and said, I ⁴⁰ tell you that, if these shall hold their peace, the stones will cry out.

¹ Gr. *powers*.

² Or, *Teacher*

³ Or, *O that thou hadst known*

⁴ Gr. *palisade*.

And when he drew nigh, he saw the city and wept ⁴¹ over it, saying, ³If thou hadst known in this day, even ⁴² thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall ⁴³ come upon thee, when thine enemies shall cast up a ⁴bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ⁴⁴ ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

And he entered into the temple, and began to cast ⁴⁵ out them that sold, saying unto them, It is written, ⁴⁶ And my house shall be a house of prayer: but ye have made it a den of robbers.

And he was teaching daily in the temple. But the ⁴⁷ chief priests and the scribes and the principal men of the people sought to destroy him: and they could not ⁴⁸ find what they might do; for the people all hung upon him, listening.

And it came to pass, on one of the days, as he was : **20**

- teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and
 2 the scribes with the elders; and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this
 3 authority? And he answered and said unto them, I
 4 also will ask you a ¹question; and tell me: The ¹ Gr. *word*.
 baptism of John, was it from heaven, or from men?
 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not
 6 believe him? But if we shall say, From men; all the people will stone us: for they be persuaded that John
 7 was a prophet. And they answered, that they knew
 8 not whence *it was*. And Jesus said unto them, Neither tell I you by what authority I do these things.
 9 And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for
 10 a long time. And at the season he sent unto the husbandmen a ²servant, that they should give him ² Gr. *bond-servant*.
 of the fruit of the vineyard: but the husbandmen
 11 beat him, and sent him away empty. And he sent yet another ²servant: and him also they beat, and handled him shamefully, and sent him away empty.
 12 And he sent yet a third: and him also they
 13 wounded, and cast him forth. And the lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will reverence him.
 14 But when the husbandmen saw him, they reasoned one with another, saying, This is the heir: let us
 15 kill him, that the inheritance may be ours. And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do
 16 unto them? He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, ³God forbid. ³ Gr. *Be it not so*.
 17 But he looked upon them, and said, What then is this that is written,
 The stone which the builders rejected,
 The same was made the head of the corner?
 18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

And the scribes and the chief priests sought to lay 19 hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them. And they watched him, and sent 20 forth spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor. And they asked him, saying, ¹Master, 21 we know that thou sayest and teachest rightly, and acceptest not the person *of any*, but of a truth teachest the way of God: Is it lawful for us to give 22 tribute unto Cæsar, or not? But he perceived their 23 craftiness, and said unto them, Shew me a ²penny. 24 Whose image and superscription hath it? And they said, Cæsar's. And he said unto them, Then render 25 unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they were not 26 able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

¹ Or, Teacher

² See marginal note on Matt. xviii. 28.

And there came to him certain of the Sadducees, 27 they which say that there is no resurrection; and they asked him, saying, ¹Master, Moses wrote unto 28 us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. There were therefore 29 seven brethren: and the first took a wife, and died childless; and the second; and the third took her; 30,31 and likewise the seven also left no children, and died. Afterward the woman also died. In the resurrection 32,33 therefore whose wife of them shall she be? for the seven had her to wife. And Jesus said unto them, 34 The sons of this ²world marry, and are given in marriage: but they that are accounted worthy to attain 35 to that ³world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither 36 can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. But that the dead are raised, even 37 Moses shewed, in *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is 38 not the God of the dead, but of the living: for all

² Or, age

39 live unto him. And certain of the scribes answering
40 said, 'Master, thou hast well said. For they durst not ^{1 Or, Teacher}
any more ask him any questions.

41 And he said unto them, How say they that the
42 Christ is David's son? For David himself saith in
the book of Psalms,

The Lord said unto my Lord,

Sit thou on my right hand,

43 Till I make thine enemies the footstool of thy
feet.

44 David therefore calleth him Lord, and how is he his
son?

45 And in the hearing of all the people he said unto
46 his disciples, Beware of the scribes, which desire to
walk in long robes, and love salutations in the market-
places, and chief seats in the synagogues, and chief
47 places at feasts; which devour widows' houses, and
for a pretence make long prayers: these shall receive
greater condemnation.

21 ¹ And he looked up, ²and saw the rich men that were <sup>3 Or, and saw
them that...treas-
ury, and they
were rich.</sup>
2 casting their gifts into the treasury. And he saw a cer-
3 tain poor widow casting in thither two mites. And he
said, Of a truth I say unto you, This poor widow cast
4 in more than they all: for all these did of their super-
fluity cast in unto the gifts: but she of her want did
cast in all the living that she had.

5 And as some spake of the temple, how it was
adorned with goodly stones and offerings, he said,
6 As for these things which ye behold, the days will
come, in which there shall not be left here one stone
7 upon another, that shall not be thrown down. And
they asked him, saying, 'Master, when therefore shall
these things be? and what *shall be* the sign when
8 these things are about to come to pass? And he
said, Take heed that ye be not led astray: for many
shall come in my name, saying, I am *he*; and, The
9 time is at hand: go ye not after them. And when
ye shall hear of wars and tumults, be not terrified:
for these things must needs come to pass first; but
the end is not immediately.

10 Then said he unto them, Nation shall rise against
11 nation, and kingdom against kingdom: and there
shall be great earthquakes, and in divers places

¹ Or, you being brought.

² Or, shall they put to death

³ Or, lives

⁴ Or, earth

⁵ Or, expiring

⁶ Or, the inhabited earth.

famines and pestilences; and there shall be terrors and great signs from heaven. But before all these ¹² things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, ¹³ bringing you before kings and governors for my name's sake. It shall turn unto you for a testimony. Settle it therefore in your hearts, not to ¹⁴ meditate beforehand how to answer: for I will give ¹⁵ you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. But ye ¹⁶ shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and *some* of you ¹⁷ shall they cause to be put to death. And ye shall be hated of ¹⁸ all men for my name's sake. And not a hair of your head shall perish. In your patience ye shall win your ¹⁹ ³souls.

But when ye see Jerusalem compassed with armies, ²⁰ then know that her desolation is at hand. Then let ²¹ them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. For these are days of vengeance, that all things which ²² are written may be fulfilled. Woe unto them that are ²³ with child and to them that give suck in those days! for there shall be great distress upon the ²⁴ ⁴land, and wrath unto this people. And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in sun and moon and stars; ²⁵ and upon the earth distress of nations, in ²⁶ ⁵perplexity for the roaring of the sea and the billows; men ²⁶ ⁵faint- ing for fear, and for expectation of the things which are coming on ²⁷ ⁶the world: for the powers of the heavens shall be shaken. And then shall they see ²⁷ the Son of man coming in a cloud with power and great glory. But when these things begin to come ²⁸ to pass, look up, and lift up your heads; because your redemption draweth nigh.

And he spake to them a parable: Behold the fig ²⁹ tree, and all the trees: when they now shoot forth, ye ³⁰ see it and know of your own selves that the summer is now nigh. Even so ye also, when ye see these ³¹

things coming to pass, know ye that the kingdom of
 32 God is nigh. Verily I say unto you, This generation
 shall not pass away, till all things be accomplished.
 33 Heaven and earth shall pass away: but my words
 shall not pass away.

34 But take heed to yourselves, lest haply your hearts
 be overcharged with surfeiting, and drunkenness, and
 cares of this life, and that day come on you suddenly
 35 as a snare: for so shall it come upon all them that
 36 dwell on the face of all the earth. But watch ye at
 every season, making supplication, that ye may pre-
 vail to escape all these things that shall come to pass,
 and to stand before the Son of man.

37 And every day he was teaching in the temple; and
 every night he went out, and lodged in the mount that
 38 is called *the mount* of Olives. And all the people
 came early in the morning to him in the temple, to
 hear him.

22 1 Now the feast of unleavened bread drew nigh,
 2 which is called the Passover. And the chief priests
 and the scribes sought how they might put him to
 death; for they feared the people.

3 And Satan entered into Judas who was called Is-
 4 cariot, being of the number of the twelve. And he
 went away, and communed with the chief priests and
 5 captains, how he might deliver him unto them. And
 they were glad, and covenanted to give him money.
 6 And he consented, and sought opportunity to deliver
 him unto them ¹in the absence of the multitude.

¹ Or, with-
 out tumult

7 And the day of unleavened bread came, on which
 8 the passover must be sacrificed. And he sent Peter
 and John, saying, Go and make ready for us the pass-
 9 over, that we may eat. And they said unto him,
 10 Where wilt thou that we make ready? And he said
 unto them, Behold, when ye are entered into the city,
 there shall meet you a man bearing a pitcher of water;
 11 follow him into the house whereinto he goeth. And
 ye shall say unto the goodman of the house, The
²Master saith unto thee, Where is the guest-chamber, ³Or, Teacher
 where I shall eat the passover with my disciples?

12 And he will shew you a large upper room furnished:
 13 there make ready. And they went, and found as he
 had said unto them: and they made ready the passover.

And when the hour was come, he sat down, and ¹⁴ the apostles with him. And he said unto them, With ¹⁵ desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat it, ¹⁶ until it be fulfilled in the kingdom of God. And he ¹⁷ received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for ¹⁸ I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took ¹⁹ bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body ²⁰ which is given for you: this do in remembrance of me. And the cup in like manner after ²¹ supper, saying, This cup is the new ²² covenant in my blood, *even* that which is poured out for you. But ²³ behold, the hand of him that betrayeth me is with me on the table. For the Son of man indeed goeth, ²⁴ as it hath been determined: but woe unto that man through whom he is betrayed! And they began to ²⁵ question among themselves, which of them it was that should do this thing.

¹ Or, a loaf

² Some ancient authorities omit *which is given for you...* which is poured out for you.

³ Or, testament

⁴ Gr. *greater*.

⁵ Gr. *reclineth*.

⁶ Or, *I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink &c.*

⁷ Or, *obtained you by asking*

And there arose also a contention among them, ²⁶ which of them is accounted to be ²⁷ 'greatest. And he ²⁸ said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye *shall not be* ²⁹ so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For whether is greater, he that ³⁰ ³¹ sitteth at meat, or he that serveth? is not he that ³² ³³ sitteth at meat? but I am in the midst of you as he that serveth. But ye are they which have continued ³⁴ with me in my temptations; and ³⁵ I appoint unto you a ³⁶ kingdom, even as my Father appointed unto me, that ³⁷ ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel. Simon, Simon, behold, Satan ³⁸ ³⁹ asked to ⁴⁰ have you, that he might sift you as wheat: but I made ⁴¹ supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren. And he said unto him, Lord, with thee I ⁴² ⁴³ am ready to go both to prison and to death. And he ⁴⁴ said, I tell thee, Peter, the cock shall not crow this

day, until thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye any thing? And they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: ¹and he that hath none, let him sell his cloke, and buy a sword. For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that 38 which concerneth me hath ²fulfilment. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

¹ Or, and he that hath no sword, let him sell his cloke, and buy one.

² Gr. end.

39 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him. And when he was at the place, he said unto 41 them, Pray that ye enter not into temptation. And he was parted from them about a stone's cast; and 42 he kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. ³And there 43 appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more 44 earnestly: and his sweat became as it were great drops of blood falling down upon the ground. And when 45 he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

³ Many ancient authorities omit ver. 43, 44.

47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? And when they that were about him saw what would follow, they said, Lord, 50 shall we smite with the sword? And a certain one of them smote the ⁴servant of the high priest, and struck 51 off his right ear. But Jesus answered and said, Suffer ye thus far. And he touched his ear, and 52 healed him. And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a 53 robber, with swords and staves? When I was daily

⁴ Gr. bond-servant.

with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

And they seized him, and led him *away*, and brought him into the high priest's house. But Peter followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. And a certain maid seeing him as he sat in the light *of the fire*, and looking stedfastly upon him, said, This man also was with him. But he denied, saying, Woman, I know 57 him not. And after a little while another saw him, 58 and said, Thou also art *one* of them. But Peter said, Man, I am not. And after the space of about one 59 hour another confidently affirmed, saying, Of a truth this man also was with him: for he is a Galilæan. But Peter said, Man, I know not what thou sayest. 60 And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And 61 Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. And he went out, and wept 62 bitterly.

¹ Gr. *Aim*

And the men that held ¹*Jesus* mocked him, and beat him. And they blindfolded him, and asked him, saying, Prophecy: who is he that struck thee? And many other things spake they against him, reviling him.

And as soon as it was day, the assembly of the 66 elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying, If thou art the Christ, tell us. But he 67 said unto them, If I tell you, ye will not believe: and 68 if I ask *you*, ye will not answer. But from henceforth 69 shall the Son of man be seated at the right hand of the power of God. And they all said, Art thou then 70 the Son of God? And he said unto them, ²*Ye say that I am.* And they said, What further need have 71 we of witness? for we ourselves have heard from his own mouth.

² Or, *Ye say it, because I am.*

And the whole company of them rose up, and brought him before Pilate. And they began to accuse him, saying, We found this man perverting our

nation, and forbidding to give tribute to Cæsar, and
 3 saying that he himself is ¹Christ a king. And Pilate
 asked him, saying, Art thou the King of the Jews? ^{1 Or, an anointed king}
 4 And he answered him and said, Thou sayest. And
 Pilate said unto the chief priests and the multitudes,
 5 I find no fault in this man. But they were the more
 urgent, saying, He stirreth up the people, teaching
 throughout all Judæa, and beginning from Galilee
 6 even unto this place. But when Pilate heard it, he
 7 asked whether the man were a Galilæan. And when
 he knew that he was of Herod's jurisdiction, he sent
 him unto Herod, who himself also was at Jerusalem
 in these days.

8 Now when Herod saw Jesus, he was exceeding
 glad: for he was of a long time desirous to see him,
 because he had heard concerning him; and he hoped
 9 to see some ²miracle done by him. And he ques- ^{2 Gr. sign.}
 tioned him in many words; but he answered him
 10 nothing. And the chief priests and the scribes stood,
 11 vehemently accusing him. And Herod with his
 soldiers set him at nought, and mocked him, and
 arraying him in gorgeous apparel sent him back to
 12 Pilate. And Herod and Pilate became friends with
 each other that very day: for before they were at
 enmity between themselves.

13 And Pilate called together the chief priests and the
 14 rulers and the people, and said unto them, Ye brought
 unto me this man, as one that perverteth the people:
 and behold, I, having examined him before you,
 found no fault in this man touching those things
 15 whereof ye accuse him: no, nor yet Herod: for he
 sent him back unto us; and behold, nothing worthy
 16 of death hath been done by him. I will therefore
 18 chastise him, and release him.³ But they cried out
 all together, saying, Away with this man, and release
 19 unto us Barabbas: one who for a certain insurrection
 made in the city, and for murder, was cast into prison.
 20 And Pilate spake unto them again, desiring to release
 21 Jesus; but they shouted, saying, Crucify, crucify him.
 22 And he said unto them the third time, Why, what evil
 hath this man done? I have found no cause of death
 in him: I will therefore chastise him and release him.
 23 But they were instant with loud voices, asking that

³ Many ancient
 authorities
 insert ver. 17
*Now he must
 needs release
 unto them at
 the first one
 prisoner.*
 Others add the
 same words
 after ver. 19.

he might be crucified. And their voices prevailed. And Pilate gave sentence that what they asked for²⁴ should be done. And he released him that for in-²⁵ surrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

And when they led him away, they laid hold upon²⁶ one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

And there followed him a great multitude of the²⁷ people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters of²⁸ Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are²⁹ coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin³⁰ to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green³¹ tree, what shall be done in the dry?

And there were also two others, malefactors, led³² with him to be put to death.

And when they came unto the place which is called³³

¹The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. ²And Jesus said, Father, forgive them; for³⁴ they know not what they do. And parting his garments among them, they cast lots. And the people³⁵ stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen. And the soldiers³⁶ also mocked him, coming to him, offering him vinegar, and saying, If thou art the King of the Jews, save³⁷ thyself. And there was also a superscription over³⁸ him, THIS IS THE KING OF THE JEWS.

And one of the malefactors which were hanged³⁹ railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuk-⁴⁰ ing him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed⁴¹ justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said,⁴² Jesus, remember me when thou comest³ in thy king-

¹ According to the Latin, *Calvary*, which has the same meaning.

² Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*

³ Some ancient authorities read *into thy kingdom.*

43 dom. And he said unto him, Verily I say unto thee,
To-day shalt thou be with me in Paradise.

44 And it was now about the sixth hour, and a dark-
ness came over the whole ¹land until the ninth hour,

45 ²the sun's light failing: and the veil of the ³temple was
rent in the midst. 'And when Jesus had cried with a

46 loud voice, he said, Father, into thy hands I commend
my spirit: and having said this, he gave up the ghost.

47 And when the centurion saw what was done, he glo-
rified God, saying, Certainly this was a righteous

48 man. And all the multitudes that came together to
this sight, when they beheld the things that were

49 done, returned smiting their breasts. And all his
acquaintance, and the women that followed with him

from Galilee, stood afar off, seeing these things.

50 And behold, a man named Joseph, who was a
51 counsellor, a good man and a righteous (he had not
consented to their counsel and deed), a *man* of Ari-

mathæa, a city of the Jews, who was looking for the

52 kingdom of God: this man went to Pilate, and asked
53 for the body of Jesus. And he took it down, and

wrapped it in a linen cloth, and laid him in a tomb
that was hewn in stone, where never man had yet

54 lain. And it was the day of the Preparation, and
55 the sabbath ⁵drew on. And the women, which had

come with him out of Galilee, followed after, and
56 beheld the tomb, and how his body was laid. And
they returned, and prepared spices and ointments.

And on the sabbath they rested according to the
24 ¹commandment. But on the first day of the week, at

early dawn, they came unto the tomb, bringing the
2 spices which they had prepared. And they found

3 the stone rolled away from the tomb. And they
entered in, and found not the body ⁶of the Lord

4 Jesus. And it came to pass, while they were per-
plexed thereabout, behold, two men stood by them

5 in dazzling apparel: and as they were affrighted, and
bowed down their faces to the earth, they said unto

6 them, Why seek ye ⁷the living among the dead? ⁸He
is not here, but is risen: remember how he spake

7 unto you when he was yet in Galilee, saying that the
Son of man must be delivered up into the hands of

sinful men, and be crucified, and the third day rise

¹ Or, earth

² Gr. the sun
failing.

³ Or, sanc-
tuary

⁴ Or, And
Jesus, cry-
ing with a
loud voice,
said

⁵ Gr. began
to dawn.

⁶ Some ancient
authorities omit
of the Lord
Jesus.

⁷ Gr. him that
liveth.

⁸ Some ancient
authorities omit
He is not here,
but is risen.

¹ Some ancient authorities omit from the tomb.

² Some ancient authorities omit ver. 12.

³ Or, departed, wondering with himself

⁴ Gr. What words are these that ye exchange one with another.

⁵ Or, Dost thou sojourn alone in Jerusalem, and knowest thou not the things

⁶ Or, after

again. And they remembered his words, and return-^{8,9} ed ¹from the tomb, and told all these things to the eleven, and to all the rest. Now they were Mary ¹⁰ Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told these things unto the apostles. And these words appeared ¹¹ in their sight as idle talk; and they disbelieved them. ²But Peter arose, and ran unto the tomb; and stoop-¹² ing and looking in, he seeth the linen cloths by themselves; and he ³departed to his home, wondering at that which was come to pass.

And behold, two of them were going that very day ¹³ to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with ¹⁴ each other of all these things which had happened. And it came to pass, while they communed and ¹⁵ questioned together, that Jesus himself drew near, and went with them. But their eyes were holden ¹⁶ that they should not know him. And he said unto ¹⁷ them, ⁴What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named Cleopas, ¹⁸ answering said unto him, ⁵Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto ¹⁹ them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers ²⁰ delivered him up to be condemned to death, and crucified him. But we hoped that it was he which ²¹ should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company ²² amazed us, having been early at the tomb; and when ²³ they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them that were ²⁴ with us went to the tomb, and found it even so as the women had said: but him they saw not. And he ²⁵ said unto them, O foolish men, and slow of heart to believe ⁶in all that the prophets have spoken! Be- ²⁶ haved it not the Christ to suffer these things, and to

- 27 enter into his glory? And beginning from Moses
 and from all the prophets, he interpreted to them
 in all the scriptures the things concerning himself.
 28 And they drew nigh unto the village, whither they
 were going: and he made as though he would go
 29 further. And they constrained him, saying, Abide
 with us: for it is toward evening, and the day is now
 30 far spent. And he went in to abide with them. And
 it came to pass, when he had sat down with them to
 meat, he took the ¹bread, and blessed it, and brake, ¹ Or, loaf
 31 and gave to them. And their eyes were opened, and
 they knew him; and he vanished out of their sight.
 32 And they said one to another, Was not our heart
 burning within us, while he spake to us in the way,
 33 while he opened to us the scriptures? And they rose
 up that very hour, and returned to Jerusalem, and
 found the eleven gathered together, and them that
 34 were with them, saying, The Lord is risen indeed, and
 35 hath appeared to Simon. And they rehearsed the
 things *that happened* in the way, and how he was
 known of them in the breaking of the bread.
 36 And as they spake these things, he himself stood in
 the midst of them, ²and saith unto them, Peace *be* ² Some ancient
 37 unto you. But they were terrified and affrighted, and *authorities omit*
 38 supposed that they beheld a spirit. And he said unto *and saith unto*
 them, Why are ye troubled? and wherefore do rea- *them, Peace be*
 39 sonings arise in your heart? See my hands and my *unto you.*
 feet, that it is I myself: handle me, and see; for a
 spirit hath not flesh and bones, as ye behold me hav-
 40 ing. ³And when he had said this, he shewed them his ³ Some ancient
 41 hands and his feet. And while they still disbelieved *authorities omit*
 for joy, and wondered, he said unto them, Have ye *ver. 40.*
 42 here anything to eat? And they gave him a piece of
 43 a broiled fish⁴. And he took it, and did eat before ⁴ Many ancient
 them. *authorities add*
 44 And he said unto them, These are my words which *and a honey-*
 I spake unto you, while I was yet with you, how that *comb.*
 all things must needs be fulfilled, which are written in
 the law of Moses, and the prophets, and the psalms,
 45 concerning me. Then opened he their mind, that
 46 they might understand the scriptures; and he said
 unto them, Thus it is written, that the Christ should
 suffer, and rise again from the dead the third day;

¹ Some ancient authorities read *unto*.

² Or, *nations*.
Beginning from Jerusalem, ye are witnesses

and that repentance ¹and remission of sins should be ⁴⁷ preached in his name unto all the ²nations, beginning from Jerusalem. Ye are witnesses of these things. ⁴⁸ And behold, I send forth the promise of my Father ⁴⁹ upon you: but tarry ye in the city, until ye be clothed with power from on high.

³ Some ancient authorities omit *and was carried up into heaven*.

⁴ Some ancient authorities omit *worshipped him, and*.

And he led them out until *they were* over against ⁵⁰ Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, ⁵¹ he parted from them, ³and was carried up into heaven. And they ⁴worshipped him, and returned to Jerusalem ⁵² with great joy: and were continually in the temple, ⁵³ blessing God.

THE GOSPEL

ACCORDING TO

S. JOHN.

⁵ Or, *through*

⁶ Or, *was not anything made. That which hath been made was life in him; and the life &c.*

⁷ Or, *overcame*.
See ch. xii. 35 (Gr.).

⁸ Or, *The true light, which lighteth every man, was coming*

⁹ Or, *every man as he cometh*

¹⁰ Gr. *his own things*.

¹¹ Or, *begotten*

¹² Gr. *bloods*.

¹³ Gr. *tabernacled*.

In the beginning was the Word, and the Word was ¹ with God, and the Word was God. The same was in ² the beginning with God. All things were made ⁵by ³ him; and without him ⁶was not anything made that hath been made. In him was life; and the life was ⁴ the light of men. And the light shineth in the dark- ⁵ ness; and the darkness ⁷apprehended it not. There ⁶ came a man, sent from God, whose name was John. The same came for witness, that he might bear wit- ⁷ ness of the light, that all might believe through him. He was not the light, but *came* that he might bear ⁸ witness of the light. ⁸There was the true light, *even* ⁹ *the light* which lighteth ⁹every man, coming into the world. He was in the world, and the world was ¹⁰ made ⁵by him, and the world knew him not. He ¹¹ came unto ¹⁰his own, and they that were his own received him not. But as many as received him, to ¹² them gave he the right to become children of God, *even* to them that believe on his name: which were ¹³ ¹¹born, not of ¹²blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word ¹⁴ became flesh, and ¹³dwelt among us (and we beheld

- his glory, glory as of ¹the only begotten from the
 15 Father), full of grace and truth. John beareth wit-
 ness of him, and crieth, saying, ²This was he of
 whom I said, He that cometh after me is become
 16 before me: for he was ³before me. For of his ful-
 17 ness we all received, and grace for grace. For the
 law was given ⁴by Moses; grace and truth came ⁴by
 18 Jesus Christ. No man hath seen God at any time;
⁵the only begotten Son, which is in the bosom of the
 Father, he hath declared *him*.
 19 And this is the witness of John, when the Jews
 sent unto him from Jerusalem priests and Levites to
 20 ask him, Who art thou? And he confessed, and
 denied not; and he confessed, I am not the Christ.
 21 And they asked him, What then? Art thou Elijah?
 And he saith, I am not. Art thou the prophet?
 22 And he answered, No. They said therefore unto him,
 Who art thou? that we may give an answer to them
 23 that sent us. What sayest thou of thyself? He said,
 I am the voice of one crying in the wilderness, Make
 straight the way of the Lord, as said Isaiah the pro-
 24 phet. ⁶And they had been sent from the Pharisees.
 25 And they asked him, and said unto him, Why then
 baptizest thou, if thou art not the Christ, neither
 26 Elijah, neither the prophet? John answered them,
 saying, I baptize ⁷with water: in the midst of you
 27 standeth one whom ye know not, *even* he that
 cometh after me, the latchet of whose shoe I am
 28 not worthy to unloose. These things were done in
⁸Bethany beyond Jordan, where John was baptizing.
 29 On the morrow he seeth Jesus coming unto him, and
 saith, Behold, the Lamb of God, which ⁹taketh away
 30 the sin of the world! This is he of whom I said,
 After me cometh a man which is become before me:
 31 for he was ¹⁰before me. And I knew him not; but
 that he should be made manifest to Israel, for this
 32 cause came I baptizing ⁷with water. And John bare
 witness, saying, I have beheld the Spirit descending
 as a dove out of heaven; and it abode upon him.
 33 And I knew him not: but he that sent me to baptize
⁷with water, he said unto me, Upon whomsoever thou
 shalt see the Spirit descending, and abiding upon him,
 the same is he that baptizeth ⁷with the Holy Spirit.

¹ Or, an only
begotten from a
father

² Some ancient
authorities read
(this was he
that said).

³ Gr. first in
regard of me.

⁴ Or, through

⁵ Many very
ancient
authorities read
God only
begotten.

⁶ Or, And
certain had been
sent from
among the
Pharisees.

⁷ Or, in

⁸ Many ancient
authorities read
Bethabarah,
some, Betharna-
bah.

⁹ Or, beareth
the sin

¹⁰ Gr. first in re-
gard of me.

And I have seen, and have borne witness that this is ³⁴ the Son of God.

Again on the morrow John was standing, and two ³⁵ of his disciples; and he looked upon Jesus as he ³⁶ walked, and saith, Behold, the Lamb of God! And ³⁷ the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them follow- ³⁸ ing, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, ¹Master), where abidest thou? He saith unto ³⁹ them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. One of the ⁴⁰ two that heard John *speake*, and followed him, was Andrew, Simon Peter's brother. He findeth first his ⁴¹ own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, ²Christ). He brought him unto Jesus. Jesus looked ⁴² upon him, and said, Thou art Simon the son of ³John: thou shalt be called Cephas (which is by interpretation, ⁴Peter).

¹ Or, *Teacher*

² That is, *Anointed.*

³ Gr. *Yonnes*: called in Matt. xvi. 17, *Jonah*.

⁴ That is, *Rock* or *Stone*.

On the morrow he was minded to go forth into ⁴³ Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. Now Philip was from Bethsaida, ⁴⁴ of the city of Andrew and Peter. Philip findeth ⁴⁵ Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And ⁴⁶ Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith ⁴⁷ of him, Behold, an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest ⁴⁸ thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered him, Rabbi, thou ⁴⁹ art the Son of God; thou art King of Israel. Jesus ⁵⁰ answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And ⁵¹ he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

- 2 ¹ And the third day there was a marriage in Cana of
 3 Galilee; and the mother of Jesus was there: and
 4 Jesus also was bidden, and his disciples, to the
 5 marriage. And when the wine failed, the mother of
 6 Jesus saith unto him, They have no wine. And
 7 Jesus saith unto her, Woman, what have I to do with
 8 thee? mine hour is not yet come. His mother saith
 9 unto the servants, Whatsoever he saith unto you, do
 10 it. Now there were six waterpots of stone set there
 11 after the Jews' manner of purifying, containing two or
 12 three firkins apiece. Jesus saith unto them, Fill the
 13 waterpots with water. And they filled them up to
 14 the brim. And he saith unto them, Draw out now,
 15 and bear unto the ruler of the feast. And they bare
 16 it. And when the ruler of the feast tasted the water
 17 now become wine, and knew not whence it was
 18 (but the servants which had drawn the water knew),
 19 the ruler of the feast calleth the bridegroom, and saith
 20 unto him, Every man setteth on first the good wine;
 and when *men* have drunk freely, *then* that which is
 worse: thou hast kept the good wine until now.
 21 This beginning of his signs did Jesus in Cana of
 Galilee, and manifested his glory; and his disciples
 believed on him.
 22 After this he went down to Capernaum, he, and his
 mother, and *his* brethren, and his disciples: and there
 they abode not many days.
 23 And the passover of the Jews was at hand, and
 24 Jesus went up to Jerusalem. And he found in the
 temple those that sold oxen and sheep and doves,
 25 and the changers of money sitting: and he made a
 scourge of cords, and cast all out of the temple,
 both the sheep and the oxen; and he poured out the
 26 changers' money, and overthrew their tables; and to
 them that sold the doves he said, Take these things
 hence; make not my Father's house a house of
 27 merchandise. His disciples remembered that it was
 written, The zeal of thine house shall eat me up.
 28 The Jews therefore answered and said unto him,
 What sign shewest thou unto us, seeing that thou
 29 doest these things? Jesus answered and said unto
 them, Destroy this ³temple, and in three days I will
 30 raise it up. The Jews therefore said, Forty and six

¹ Or, steward² Or, that it had become³ Or, sanctuary

¹Or, *sanctuary* years was this ¹temple in building, and wilt thou raise it up in three days? But he spake of the ²¹temple of his body. When therefore he was raised from the ²²dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, ²³during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust ²⁴himself unto them, for that he knew all men, and ²⁵because he needed not that any one should bear witness concerning ²man; for he himself knew what was in man.

²Or, *a man :*
for...the man

Now there was a man of the Pharisees, named ¹3 Nicodemus, a ruler of the Jews: the same came unto ²him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, ³3 verily, I say unto thee, Except a man be born ³anew, he cannot see the kingdom of God. Nicodemus ⁴4 saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, ⁵5 I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that ⁶6 which is born of the Spirit is spirit. Marvel not that ⁷7 I said unto thee, Ye must be born ³anew. ⁴The wind ⁸8 bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, ⁹9 How can these things be? Jesus answered and said ¹⁰10 unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto ¹¹11 thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. If I told you earthly things, and ye believe not, how ¹²12 shall ye believe, if I tell you heavenly things? And ¹³13 no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, ⁵which is in heaven. And as Moses lifted up the serpent in ¹⁴14

³Or, *from above*

⁴Or, *The Spirit breatheth*

⁵ Many ancient authorities omit *which is in heaven.*

the wilderness, even so must the Son of man be lifted
 15 up: that whosoever ¹believeth may in him have eter-
 nal life.

¹ Or, *believeth
in him may
have*

16 For God so loved the world, that he gave his only
 begotten Son, that whosoever believeth on him should
 17 not perish, but have eternal life. For God sent not
 the Son into the world to judge the world; but that
 18 the world should be saved through him. He that
 believeth on him is not judged: he that believeth not
 hath been judged already, because he hath not believed
 19 on the name of the only begotten Son of God. And
 this is the judgement, that the light is come into the
 world, and men loved the darkness rather than the
 20 light; for their works were evil. For every one that
 21 doeth ill hateth the light, and cometh not to the light,
 lest his works should be ²reproved. But he that
 doeth the truth cometh to the light, that his works
 may be made manifest, ³that they have been wrought
 in God.

² Or, *practiseth*

³ Or, *convicted*

⁴ Or, *because*

22 After these things came Jesus and his disciples into
 the land of Judæa; and there he tarried with them,
 23 and baptized. And John also was baptizing in
 Ænon near to Salim, because there ⁵was much water
 24 there: and they came, and were baptized. For John
 25 was not yet cast into prison. There arose therefore a
 questioning on the part of John's disciples with a Jew
 26 about purifying. And they came unto John, and said
 to him, Rabbi, he that was with thee beyond Jordan,
 to whom thou hast borne witness, behold, the same
 27 baptizeth, and all men come to him. John answered
 and said, A man can receive nothing, except it have
 28 been given him from heaven. Ye yourselves bear me
 witness, that I said, I am not the Christ, but, that I
 29 am sent before him. He that hath the bride is the
 bridegroom: but the friend of the bridegroom, which
 standeth and heareth him, rejoiceth greatly because of
 the bridegroom's voice: this my joy therefore is ful-
 30 filled. He must increase, but I must decrease.

⁵ Or, *were many
waters.*

31 He that cometh from above is above all: he that
 is of the earth is of the earth, and of the earth he
 speaketh: ⁶he that cometh from heaven is above all.
 32 What he hath seen and heard, of that he beareth wit-
 33 ness; and no man receiveth his witness. He that hath

⁶ Some ancient
authorities read
*he that cometh
from heaven
beareth witness
of what he hath
seen and heard.*

received his witness hath set his seal to *this*, that God is true. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that ¹obeyeth not the Son shall not see life, but the wrath of God abideth on him.

¹ Or, *believeth not*

When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself ²baptized not, but his disciples), he left Judæa, and ³departed again into Galilee. And he must needs pass ⁴through Samaria. So he cometh to a city of Samaria, ⁵called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's ⁶well was there. ⁶Jesus therefore, being wearied with his journey, sat ⁷thus by the ⁸well. It was about the sixth hour.

² Gr. *spring*: and so in ver. 14; but not in ver. 11, 12.

³ Or, *as he was*

There cometh a woman of Samaria to draw water: ⁷Jesus saith unto her, Give me to drink. For his ⁸disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, How ⁹is it that thou, being a Jew, askest drink of me, which ¹⁰am a Samaritan woman? (For Jews have no dealings with Samaritans.) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living ¹¹water. The woman saith unto him, Sir, thou hast ¹²nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou ¹³greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, Every ¹⁴one that drinketh of this water shall thirst again: but ¹⁵whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. The woman saith unto him, Sir, give me ¹⁶this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto her, Go, call thy ¹⁷husband, and come hither. The woman answered ¹⁸and said unto him, I have no husband. Jesus saith

⁴ Some ancient authorities omit *For Jews have no dealings with Samaritans*.

⁵ Or, *Lord*

18 unto her, Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly.

19 The woman saith unto him, ¹Sir, I perceive that thou ¹Or, Lord

20 art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where

21 men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the

22 Father. Ye worship that which ye know not: we worship that which we know: for salvation is from

23 the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: ²for such doth the Father seek to

24 be his worshippers. ³God is a Spirit: and they that

25 worship him must worship in spirit and truth. The woman saith unto him, I know that Messiah cometh (which is called Christ): when he is come, he will de-

26 clare unto us all things. Jesus saith unto her, I that speak unto thee am *he*.

27 And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest

28 thou with her? So the woman left her waterpot, and went away into the city, and saith to the men,

29 Come, see a man, which told me all things that *ever*

30 I did: can this be the Christ? They went out of the

31 city, and were coming to him. In the mean while the

32 disciples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye know not.

33 The disciples therefore said one to another, Hath

34 any man brought him *ought* to eat? Jesus saith unto them, My meat is to do the will of him that

35 sent me, and to accomplish his work. Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and

36 look on the fields, that they are *white* already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he

37 that reapeth may rejoice together. For herein is the

38 saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

² Or, for such the Father also seeketh

³ Or, God is spirit

⁴ Or, while unto harvest. Already he that reapeth &c.

And from that city many of the Samaritans be-³⁹
lieved on him because of the word of the woman,
who testified, He told me all things that *ever* I did.
So when the Samaritans came unto him, they be-⁴⁰
sought him to abide with them: and he abode there
two days. And many more believed because of his ⁴¹
word; and they said to the woman, Now we believe, ⁴²
not because of thy speaking: for we have heard for
ourselves, and know that this is indeed the Saviour
of the world.

And after the two days he went forth from thence ⁴³
into Galilee. For Jesus himself testified, that a prophet ⁴⁴
hath no honour in his own country. So when he came ⁴⁵
into Galilee, the Galilæans received him, having seen
all the things that he did in Jerusalem at the feast:
for they also went unto the feast.

He came therefore again unto Cana of Galilee, ⁴⁶
where he made the water wine. And there was a
certain 'nobleman, whose son was sick at Capernaum.
When he heard that Jesus was come out of Judæa ⁴⁷
into Galilee, he went unto him, and besought *him*
that he would come down, and heal his son; for he
was at the point of death. Jesus therefore said unto ⁴⁸
him, Except ye see signs and wonders, ye will in no
wise believe. The 'nobleman saith unto him, ⁴⁹
'Sir, come down ere my child die. Jesus saith unto him, ⁵⁰
Go thy way; thy son liveth. The man believed the
word that Jesus spake unto him, and he went his way.
And as he was now going down, his ⁵¹
'servants met him, saying, that his son lived. So he inquired of ⁵²
them the hour when he began to amend. They said
therefore unto him, Yesterday at the seventh hour
the fever left him. So the father knew that *it was* ⁵³
at that hour in which Jesus said unto him, Thy son
liveth: and himself believed, and his whole house.
This is again the second sign that Jesus did, having ⁵⁴
come out of Judæa into Galilee.

After these things there was ⁵⁵
a feast of the Jews; ¹ 5
and Jesus went up to Jerusalem.

Now there is in Jerusalem by the sheep *gate* a ²
pool, which is called in Hebrew ³
Bethesda, having
five porches. In these lay a multitude of them that ⁴
were sick, blind, halt, withered⁶. And a certain man ⁵

¹ Or, *king's*
officer

² Or, *Lord*

³ Gr. *bond-*
servants.

⁴ Many ancient
authorities read
the feast.

⁵ Some ancient
authorities read
Bethsaida,
others,
Bethsatha.

⁶ Many ancient
authorities in-
sert, wholly or in
part, *waiting for*
the moving of
the water:
4 for an angel
of the Lord
went down at
certain seasons
into the pool,
and troubled
the water: who-
soever then first
after the trou-
bling of the wa-
ter stepped in
was made
whole, with
whatsoever
disease he was
holden.

was there, which had been thirty and eight years in
 6 his infirmity. When Jesus saw him lying, and knew
 that he had been now a long time *in that case*, he
 7 saith unto him, Wouldest thou be made whole? The
 sick man answered him, ¹Sir, I have no man, when the ¹Or, Lord
 water is troubled, to put me into the pool: but while
 I am coming, another steppeth down before me.
 8 Jesus saith unto him, Arise, take up thy bed, and walk.
 9 And straightway the man was made whole, and took
 up his bed and walked.

10 Now it was the sabbath on that day. So the Jews
 said unto him that was cured, It is the sabbath, and it
 11 is not lawful for thee to take up thy bed. But he
 answered them, He that made me whole, the same
 12 said unto me, Take up thy bed, and walk. They
 asked him, Who is the man that said unto thee, Take
 13 up *thy bed*, and walk? But he that was healed wist
 not who it was: for Jesus had conveyed himself away,
 14 a multitude being in the place. Afterward Jesus
 findeth him in the temple, and said unto him, Behold,
 thou art made whole: sin no more, lest a worse thing
 15 befall thee. The man went away, and told the Jews
 16 that it was Jesus which had made him whole. And for
 this cause did the Jews persecute Jesus, because he did
 17 these things on the sabbath. But Jesus answered
 them, My Father worketh even until now, and I work.
 18 For this cause therefore the Jews sought the more
 to kill him, because he not only brake the sabbath,
 but also called God his own Father, making himself
 equal with God.

19 Jesus therefore answered and said unto them,
 Verily, verily, I say unto you, The Son can do
 nothing of himself, but what he seeth the Father
 doing: for what things soever he doeth, these the Son
 20 also doeth in like manner. For the Father loveth the
 Son, and sheweth him all things that himself doeth:
 and greater works than these will he shew him, that ye
 21 may marvel. For as the Father raiseth the dead and
 quickeneth them, even so the Son also quickeneth
 22 whom he will. For neither doth the Father judge any
 man, but he hath given all judgement unto the Son;
 23 that all may honour the Son, even as they honour the
 Father. He that honoureth not the Son honoureth

not the Father which sent him. Verily, verily, I say ²⁴ unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and ²⁵ now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the ²⁶ Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority ²⁷ to execute judgement, because he is ¹the Son of man. Marvel not at this: for the hour cometh, in which all ²⁸ that are in the tombs shall hear his voice, and shall ²⁹ come forth; they that have done good, unto the resurrection of life; and they that have ²done ill, unto the resurrection of judgement.

¹ Or, a son of man

² Or, practised

I can of myself do nothing: as I hear, I judge: ³⁰ and my judgement is righteous; because I seek not mine own will, but the will of him that sent me. If I ³¹ bear witness of myself, my witness is not true. It is ³² another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye ³³ have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from ³⁴ man: howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth: and ³⁵ ye were willing to rejoice for a season in his light. But the witness which I have is greater than *that of* ³⁶ John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father ³⁷ which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: ³⁸ for whom he sent, him ye believe not. ³Ye search ³⁹ the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have ⁴⁰ life. I receive not glory from men. But I know you, ^{41,42} that ye have not the love of God in yourselves. I am ⁴³ come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive glory ⁴⁴ one of another, and the glory that *cometh* from ⁴the only

³ Or, Search the scriptures

⁴ Some ancient authorities read the only one.

45 God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, *even*
 46 Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote
 47 of me. But if ye believe not his writings, how shall ye believe my words?

6 1 After these things Jesus went away to the other side of the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they beheld the signs which he did on them that were sick.

3 And Jesus went up into the mountain, and there he

4 sat with his disciples. Now the passover, the feast of

5 the Jews, was at hand. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy ¹bread,

¹ Gr. *loaves*.

6 that these may eat? And this he said to prove him:

7 for he himself knew what he would do. Philip answered him, Two hundred ²pennyworth of ¹bread is

not sufficient for them, that every one may take a

8 little. One of his disciples, Andrew, Simon Peter's

9 brother, saith unto him, There is a lad here, which

hath five barley loaves, and two fishes: but what are

10 these among so many? Jesus said, Make the people sit down. Now there was much grass in the place.

So the men sat down, in number about five thousand.

11 Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down;

likewise also of the fishes as much as they would.

12 And when they were filled, he saith unto his disciples,

Gather up the broken pieces which remain over, that

13 nothing be lost. So they gathered them up, and filled

twelve baskets with broken pieces from the five barley

loaves, which remained over unto them that had

14 eaten. When therefore the people saw the ³sign

which he did, they said, This is of a truth the prophet

that cometh into the world.

³ Some ancient authorities read *signs*.

15 Jesus therefore perceiving that they were about to

come and take him by force, to make him king, with-

drew again into the mountain himself alone.

16 And when evening came, his disciples went down

17 unto the sea; and they entered into a boat, and were

going over the sea unto Capernaum. And it was now

18 dark, and Jesus had not yet come to them. And the

sea was rising by reason of a great wind that blew. When therefore they had rowed about five and twenty 19 or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid. But he saith unto them, It is I; be not afraid. 20 They were willing therefore to receive him into the 21 boat: and straightway the boat was at the land whither they were going.

On the morrow the multitude which stood on the 22 other side of the sea saw that there was none other ^{1 Gr. little boat.} 1boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went ^{2 Gr. little boats.} away alone (howbeit there came 2boats from Tiberias 23 nigh unto the place where they ate the bread after the Lord had given thanks): when the multitude therefore 24 saw that Jesus was not there, neither his disciples, they themselves got into the 2boats, and came to Capernaum, seeking Jesus. And when they found 25 him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered 26 them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the meat 27 which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed. They said 28 therefore unto him, What must we do, that we may work the works of God? Jesus answered and said 29 unto them, This is the work of God, that ye believe on him whom 3he hath sent. They said therefore 30 unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? Our 31 fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. Jesus therefore said unto them, Verily, verily, I say 32 unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that 33 which cometh down out of heaven, and giveth life unto the world. They said therefore unto him, Lord, 34 evermore give us this bread. Jesus said unto them, 35 I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never

³ Or, he sent

36 thirst. But I said unto you, that ye have seen me,
37 and yet believe not. All that which the Father
giveth me shall come unto me; and him that cometh
38 to me I will in no wise cast out. For I am come
down from heaven, not to do mine own will, but the
39 will of him that sent me. And this is the will of him
that sent me, that of all that which he hath given me
I should lose nothing, but should raise it up at the
40 last day. For this is the will of my Father, that
every one that beholdeth the Son, and believeth on
him, should have eternal life; and ¹I will raise him
up at the last day.

¹ Or, that I
should raise
him up

41 The Jews therefore murmured concerning him, be-
cause he said, I am the bread which came down out
42 of heaven. And they said, Is not this Jesus, the son
of Joseph, whose father and mother we know? how
doth he now say, I am come down out of heaven?
43 Jesus answered and said unto them, Murmur not
44 among yourselves. No man can come to me, except the
Father which sent me draw him: and I will raise him
45 up in the last day. It is written in the prophets,
And they shall all be taught of God. Every one that
hath heard from the Father, and hath learned, cometh
46 unto me. Not that any man hath seen the Father,
save he which is from God, he hath seen the Father.
47 Verily, verily, I say unto you, He that believeth hath
48, 49 eternal life. I am the bread of life. Your fathers did
eat the manna in the wilderness, and they died. This
is the bread which cometh down out of heaven, that
51 a man may eat thereof, and not die. I am the living
bread which came down out of heaven: if any man
eat of this bread, he shall live for ever: yea and the
bread which I will give is my flesh, for the life of the
world.

52 The Jews therefore strove one with another, say-
ing, How can this man give us his flesh to eat?
53 Jesus therefore said unto them, Verily, verily, I say
unto you, Except ye eat the flesh of the Son of man
and drink his blood, ye have not life in yourselves.
54 He that eateth my flesh and drinketh my blood hath
eternal life; and I will raise him up at the last day.

55 For my flesh is ²meat indeed, and my blood is ³drink
56 indeed. He that eateth my flesh and drinketh my

² Gr. true meat.

³ Gr. true drink.

blood abideth in me, and I in him. As the living 57
 Father sent me, and I live because of the Father; so
 he that eateth me, he also shall live because of me.
 This is the bread which came down out of heaven: 58
 not as the fathers did eat, and died: he that eateth
 this bread shall live for ever. These things said 59
 he in ¹the synagogue, as he taught in Capernaum.

¹ Or, a syna-
 gogue

Many therefore of his disciples, when they heard 60
this, said, This is a hard saying; who can hear ²it?
 But Jesus knowing in himself that his disciples mur- 61
 mured at this, said unto them, Doth this cause you
 to stumble? *What* then if ye should behold the Son 62
 of man ascending where he was before? It is the 63
 spirit that quickeneth; the flesh profiteth nothing:
 the words that I have spoken unto you are spirit, and
 are life. But there are some of you that believe not. 64
 For Jesus knew from the beginning who they were
 that believed not, and who it was that should betray
 him. And he said, For this cause have I said unto 65
 you, that no man can come unto me, except it be given
 unto him of the Father.

² Or, him

Upon this many of his disciples went back, and 66
 walked no more with him. Jesus said therefore unto 67
 the twelve, Would ye also go away? Simon Peter 68
 answered him, Lord, to whom shall we go? thou ³hast
 the words of eternal life. And we have believed and 69
 know that thou art the Holy One of God. Jesus 70
 answered them, Did not I choose you the twelve,
 and one of you is a devil? Now he spake of Judas 71
the son of Simon Iscariot, for he it was that should
 betray him, *being* one of the twelve.

³ Or, hast words

And after these things Jesus walked into Galilee: ¹ 7
 for he would not walk in Judæa, because the Jews
 sought to kill him. Now the feast of the Jews, the 2
 feast of tabernacles, was at hand. His brethren there- 3
 fore said unto him, Depart hence, and go into Judæa,
 that thy disciples also may behold thy works which
 thou doest. For no man doeth anything in secret, 4
⁴and himself seeketh to be known openly. If thou
 doest these things, manifest thyself to the world.
 For even his brethren did not believe on him. Jesus 5, 6
 therefore saith unto them, My time is not yet come;
 but your time is alway ready. The world cannot hate 7

⁴ Some ancient
 authorities read
 and seeketh it
 to be known
 openly.

you; but me it hateth, because I testify of it, that its
 8 works are evil. Go ye up unto the feast: I go not
 up yet unto this feast; because my time is not yet
 9 fulfilled. And having said these things unto them,
 he abode *still* in Galilee. ^{1 Many ancient authorities omit yet.}

10 But when his brethren were gone up unto the feast,
 then went he also up, not publicly, but as it were in
 11 secret. The Jews therefore sought him at the feast,
 12 and said, Where is he? And there was much mur-
 muring among the multitudes concerning him: some
 said, He is a good man; others said, Not so, but he
 13 leadeth the multitude astray. Howbeit no man spake
 openly of him for fear of the Jews.

14 But when it was now the midst of the feast Jesus
 15 went up into the temple, and taught. The Jews
 therefore marvelled, saying, How knoweth this man
 16 letters, having never learned? Jesus therefore an-
 swered them, and said, My teaching is not mine, but
 17 his that sent me. If any man willeth to do his will,
 he shall know of the teaching, whether it be of God,
 18 or *whether* I speak from myself. He that speak-
 eth from himself seeketh his own glory: but he
 that seeketh the glory of him that sent him, the
 19 same is true, and no unrighteousness is in him. Did
 not Moses give you the law, and *yet* none of you do-
 20 eth the law? Why seek ye to kill me? The multi-
 tude answered, Thou hast a ²devil: who seeketh to
 21 kill thee? Jesus answered and said unto them, I
 22 did one work, and ye all ³marvel. For this cause
 hath Moses given you circumcision (not that it is of
 Moses, but of the fathers); and on the sabbath ye cir-
 23 cumcise a man. If a man receiveth circumcision on
 the sabbath, that the law of Moses may not be broken;
 are ye wroth with me, because I made a man every
 24 whit whole on the sabbath? Judge not according
 to appearance, but judge righteous judgement.

25 Some therefore of them of Jerusalem said, Is not
 26 this he whom they seek to kill? And lo, he speak-
 eth openly, and they say nothing unto him. Can
 it be that the rulers indeed know that this is the
 27 Christ? Howbeit we know this man whence he is:
 but when the Christ cometh, no one knoweth whence
 28 he is. Jesus therefore cried in the temple, teaching

² Gr. demon.

³ Or, marvel
 because of this.
 Moses hath
 given you
 circumcision

and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because ²⁹ I am from him, and he sent me. They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? The Pharisees ³² heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore ³³ said, Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall ³⁴ not find me: and where I am, ye cannot come. The ³⁵ Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion ¹among the Greeks, and teach the Greeks? What is this word that he said, Ye ³⁶ shall seek me, and shall not find me: and where I am, ye cannot come?

¹ Gr. *of*.

Now on the last day, the great *day* of the feast, ³⁷ Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on ³⁸ me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the ³⁹ Spirit, which they that believed on him were to receive: ²for the Spirit was not yet *given*; because Jesus was not yet glorified. *Some* of the multitude therefore, when they heard these words, said, This is of a truth the prophet. Others said, This is the Christ. ⁴¹ But some said, What, doth the Christ come out of Galilee? Hath not the scripture said that the Christ ⁴² cometh of the seed of David, and from Bethlehem, the village where David was? So there arose a ⁴³ division in the multitude because of him. And *some* ⁴⁴ of them would have taken him; but no man laid hands on him.

² Some ancient authorities read *for the Holy Spirit was not yet given*.

The officers therefore came to the chief priests and ⁴⁵ Pharisees; and they said unto them, Why did ye not bring him? The officers answered, Never man ⁴⁶ so spake. The Pharisees therefore answered them, *Are* ⁴⁷ ye also led astray? Hath any of the rulers believed ⁴⁸

49 on him, or of the Pharisees? But this multitude which
 50 knoweth not the law are accursed. Nicodemus saith
 unto them (he that came to him before, being one of
 them), Doth our law judge a man, except it first hear
 51 from himself and know what he doeth? They an-
 52 swered and said unto him, Art thou also of Galilee?
 Search, and ¹see that out of Galilee ariseth no prophet.

¹ Or, see: for out
 of Galilee &c.

53 ²[And they went every man unto his own house:
 8 ^{1,2} but Jesus went unto the mount of Olives. And early
 in the morning he came again into the temple, and all
 the people came unto him; and he sat down, and
 3 taught them. And the scribes and the Pharisees
 bring a woman taken in adultery; and having set her
 4 in the midst, they say unto him, ³Master, this woman
 5 hath been taken in adultery, in the very act. Now in
 the law Moses commanded us to stone such: what
 6 then sayest thou of her? And this they said, ⁴tempt-
 ing him, that they might have *whereof* to accuse him.
 But Jesus stooped down, and with his finger wrote on
 7 the ground. But when they continued asking him, he
 lifted up himself, and said unto them, He that is
 without sin among you, let him first cast a stone
 8 at her. And again he stooped down, and with his
 9 finger wrote on the ground. And they, when they
 heard it, went out one by one, beginning from the
 eldest, *even* unto the last: and Jesus was left alone,
 and the woman, where she was, in the midst. And
 10 Jesus lifted up himself, and said unto her, Woman,
 11 where are they? did no man condemn thee? And
 she said, No man, Lord. And Jesus said, Neither
 do I condemn thee: go thy way; from henceforth sin
 no more.]

² Most of the an-
 cient authorities
 omit John vii.
 53-viii. 11.
 Those which
 contain it vary
 much from each
 other.

³ Or, Teacher

⁴ Or, trying

12 Again therefore Jesus spake unto them, saying, I
 am the light of the world: he that followeth me shall
 not walk in the darkness, but shall have the light of
 13 life. The Pharisees therefore said unto him, Thou
 bearest witness of thyself; thy witness is not true.

Jesus answered and said unto them, Even if I bear ¹⁴ witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge after the ¹⁵ flesh; I judge no man. Yea and if I judge, my judge- ¹⁶ ment is true; for I am not alone, but I and the Father that sent me. Yea and in your law it is written, that ¹⁷ the witness of two men is true. I am he that beareth ¹⁸ witness of myself, and the Father that sent me beareth witness of me. They said therefore unto him, Where ¹⁹ is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. These words spake he in the treasury, ²⁰ as he taught in the temple: and no man took him; because his hour was not yet come.

He said therefore again unto them, I go away, and ²¹ ye shall seek me, and shall die in your sin: whither I go, ye cannot come. The Jews therefore said, Will ²² he kill himself, that he saith, Whither I go, ye cannot come? And he said unto them, Ye are from beneath; ²³ I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall ²⁴ die in your sins: for except ye believe that ¹ I am *he*, ye shall die in your sins. They said therefore unto ²⁵ him, Who art thou? Jesus said unto them, ² Even that which I have also spoken unto you from the beginning. I have many things to speak and to judge ²⁶ concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I ²⁷ unto the world. They perceived not that he spake ²⁸ to them of the Father. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that ³ I am *he*, and *that* I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me ²⁹ alone; for I do always the things that are pleasing to him. As he spake these things, many believed on him. ³⁰ Jesus therefore said to those Jews which had be- ³¹ lieved him, If ye abide in my word, *then* are ye truly my disciples; and ye shall know the truth, and the ³² truth shall make you free. They answered unto him, ³³ We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be

¹ Or, *I am*

² Or, How is it that I even speak to you at all?

³ Gr. *into*.

⁴ Or, *I am*
Or, *I am he:*
and *I do*

34 made free? Jesus answered them, Verily, verily, I
 say unto you, Every one that committeth sin is the
 35 bondservant of sin. And the bondservant abideth
 not in the house for ever: the son abideth for ever.
 36 If therefore the Son shall make you free, ye shall
 37 be free indeed. I know that ye are Abraham's seed;
 yet ye seek to kill me, because my word¹ hath not free
 38 course in you. I speak the things which I have seen
 with ²my Father: and ye also do the things which ye
 39 heard from *your* father. They answered and said unto
 him, Our father is Abraham. Jesus saith unto them,
 If ye ³were Abraham's children, ⁴ye would do the
 40 works of Abraham. But now ye seek to kill me,
 a man that hath told you the truth, which I heard
 41 from God: this did not Abraham. Ye do the works
 of your father. They said unto him, We were not
 born of fornication; we have one Father, *even* God.
 42 Jesus said unto them, If God were your Father,
 ye would love me: for I came forth and am come
 from God; for neither have I come of myself, but
 43 he sent me. Why do ye not ⁵understand my speech? ⁶Or, *know*
 44 *Even* because ye cannot hear my word. Ye are of
your father the devil, and the lust of your father it is
 your will to do. He was a murderer from the be-
 ginning, and ⁷stood not in the truth, because there is
 no truth in him. ⁸When he speaketh a lie, he speaketh
 of his own: for he is a liar, and the father thereof.
 45 But because I say the truth, ye believe me not.
 46 Which of you convicteth me of sin? If I say truth,
 47 why do ye not believe me? He that is of God
 heareth the words of God: for this cause ye hear *them*
 48 not, because ye are not of God. The Jews answered
 and said unto him, Say we not well that thou art
 49 a Samaritan, and hast a ⁹devil? Jesus answered,
 I have not a ¹⁰devil; but I honour my Father, and ye
 50 dishonour me. But I seek not mine own glory: there
 51 is one that seeketh and judgeth. Verily, verily, I say
 unto you, If a man keep my word, he shall never see
 52 death. The Jews said unto him, Now we know
 that thou hast a ¹¹devil. Abraham is dead, and the
 prophets; and thou sayest, If a man keep my word,
 53 he shall never taste of death. Art thou greater
 than our father Abraham, which is dead? and the

¹ Or, *hath no place in you*

² Or, *the Father: do ye also therefore the things which ye heard from the Father.*

³ Gr. *are.*

⁴ Some ancient authorities read *ye do the works of Abraham.*

⁵ Or, *know*

⁶ Some ancient authorities read *standeth.*

⁷ Or, *When one speaketh a lie, he speaketh of his own: for his father also is a liar.*

⁹ Gr. *demon.*

prophets are dead: whom makest thou thyself? Jesus answered, If I glorify myself, my glory is ⁵⁴ nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have ⁵⁵ not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. Your father ⁵⁶ Abraham rejoiced ¹to see my day; and he saw it, and was glad. The Jews therefore said unto him, ⁵⁷ Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I ⁵⁸ say unto you, Before Abraham ²was, I am. They ⁵⁹ took up stones therefore to cast at him: but Jesus ³hid himself, and went out of the temple⁴.

¹ Or, that he should see

² Gr. was born.

³ Or, was hidden, and went &c.

⁴ Many ancient authorities add and going through the midst of them went his way and so passed by.

⁵ Or, and with the clay thereof anointed his eyes

And as he passed by, he saw a man blind from his ¹ birth. And his disciples asked him, saying, Rabbi, ² who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither did this ³ man sin, nor his parents: but that the works of God should be made manifest in him. We must work the ⁴ works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the ⁵ world, I am the light of the world. When he had ⁶ thus spoken, he spat on the ground, and made clay of the spittle, ⁵and anointed his eyes with the clay, and ⁷ said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. The neighbours there- ⁸ fore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said, It is he: others said, No, but he is like ⁹ him. He said, I am *he*. They said therefore unto ¹⁰ him, How then were thine eyes opened? He an- ¹¹ swered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I re- ¹² ceived sight. And they said unto him, Where is he? ¹² He saith, I know not.

They bring to the Pharisees him that aforetime was ¹³ blind. Now it was the sabbath on the day when Jesus ¹⁴ made the clay, and opened his eyes. Again therefore ¹⁵ the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon

mine eyes, and I washed, and do see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs?
17 And there was a division among them. They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said,
18 He is a prophet. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him
19 that had received his sight, and asked them, saying, Is this your son, who ye say was born blind? how
20 then doth he now see? His parents answered and said, We know that this is our son, and that he was
21 born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is
22 of age; he shall speak for himself. These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out of the synagogue.
23 Therefore said his parents, He is of age; ask
24 him. So they called a second time the man that was blind, and said unto him, Give glory to God: we
25 know that this man is a sinner. He therefore answered, Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see.
26 They said therefore unto him, What did he to thee?
27 how opened he thine eyes? He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his
28 disciples? And they reviled him, and said, Thou art
29 his disciple; but we are disciples of Moses. We know that God hath spoken unto Moses: but as for this man,
30 we know not whence he is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and *yet* he opened mine eyes.
31 We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he
32 heareth. Since the world began it was never heard that
33 any one opened the eyes of a man born blind. If this
34 man were not from God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

¹ Many ancient authorities read *the Son of man*.

Jesus heard that they had cast him out; and finding ³⁵ him, he said, Dost thou believe on ¹the Son of God? He answered and said, And who is he, Lord, that I ³⁶ may believe on him? Jesus said unto him, Thou hast ³⁷ both seen him, and he it is that speaketh with thee. And he said, Lord, I believe. And he worshipped ³⁸ him. And Jesus said, For judgement came I into this ³⁹ world, that they which see not may see; and that they which see may become blind. Those of the Pharisees ⁴⁰ which were with him heard these things, and said unto him, Are we also blind? Jesus said unto them, If ye ⁴¹ were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

² Or, *a shepherd*

Verily, verily, I say unto you, He that entereth not ¹⁰ by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is ²the shepherd ² of the sheep. To him the porter openeth; and the ³ sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put ⁴ forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger ⁵ will they not follow, but will flee from him: for they know not the voice of strangers. This ³parable spake ⁶ Jesus unto them: but they understood not what things they were which he spake unto them.

³ Or, *proverb*

⁴ Or, *have abundance*

Jesus therefore said unto them again, Verily, verily, ⁷ I say unto you, I am the door of the sheep. All that ⁸ came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me ⁹ if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief ¹⁰ cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may ⁴have ¹¹ it abundantly. I am the good shepherd: the good ¹¹ shepherd layeth down his life for the sheep. He that ¹² is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth ¹³ them: *he fleeth* because he is a hireling, and ¹⁴ careth not for the sheep. I am the good shepherd; ¹⁴ and I know mine own, and mine own know me, even ¹⁵ as the Father knoweth me, and I know the Father;

- 16 and I lay down my life for the sheep. And other
 sheep I have, which are not of this fold: them also I
 must ¹bring, and they shall hear my voice; and ²they
 17 shall become one flock, one shepherd. Therefore doth
 the Father love me, because I lay down my life, that
 18 I may take it again. No one ³taketh it away from
 me, but I lay it down of myself. I have ⁴power to
 lay it down, and I have ⁵power to take it again. This
 commandment received I from my Father.
- 19 There arose a division again among the Jews be-
 20 cause of these words. And many of them said, He
 21 hath a ⁶devil, and is mad; why hear ye him? Others
 said, These are not the sayings of one possessed with
 a ⁷devil. Can a ⁸devil open the eyes of the blind?
- 22 ⁹And it was the feast of the dedication at Jerusa-
 23 lem: it was winter; and Jesus was walking in the
 24 temple in Solomon's porch. The Jews therefore
 came round about him, and said unto him, How
 long dost thou hold us in suspense? If thou art
 25 the Christ, tell us plainly. Jesus answered them, I
 told you, and ye believe not: the works that I do in
 26 my Father's name, these bear witness of me. But
 27 ye believe not, because ye are not of my sheep. My
 sheep hear my voice, and I know them, and they fol-
 28 low me: and I give unto them eternal life; and they
 shall never perish, and no one shall snatch them out
 29 of my hand. ¹⁰My Father, which hath given *them*
 unto me, is greater than all; and no one is able
 30 to snatch ¹¹*them* out of the Father's hand. I and the
 31 Father are one. The Jews took up stones again to
 32 stone him. Jesus answered them, Many good works
 have I shewed you from the Father; for which of
 33 those works do ye stone me? The Jews answered
 him, For a good work we stone thee not, but for blas-
 phemy; and because that thou, being a man, makest
 34 thyself God. Jesus answered them, Is it not written
 35 in your law, I said, Ye are gods? If he called them
 gods, unto whom the word of God came (and the
 36 scripture cannot be broken), say ye of him, whom
 the Father ¹²sanctified and sent into the world, Thou
 blasphemest; because I said, I am *the* Son of God?
 37 If I do not the works of my Father, believe me not.
 38 But if I do them, though ye believe not me, believe

¹ Or, lead² Or, there shall be one flock³ Some ancient authorities read look it away.⁴ Or, right⁶ Gr. demon.⁹ Some ancient authorities read At that time was the feast.¹⁰ Some ancient authorities read That which my Father hath given unto me.¹¹ Or, aught¹² Or, consecrated

the works: that ye may know and understand that the Father is in me, and I in the Father. They sought again to take him: and he went forth out of their hand.

And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. And many believed on him there.

Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to the disciples, Let us go into Judæa again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him. These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover. Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Thomas therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

So when Jesus came, he found that he had been in

¹ Gr. *he saved*.

² That is, *Twin*.

18 the tomb four days already. Now Bethany was nigh
 19 unto Jerusalem, about fifteen furlongs off; and many
 of the Jews had come to Martha and Mary, to console
 20 them concerning their brother. Martha therefore,
 when she heard that Jesus was coming, went and met
 21 him: but Mary still sat in the house. Martha there-
 fore said unto Jesus, Lord, if thou hadst been here,
 22 my brother had not died. And even now I know
 that, whatsoever thou shalt ask of God, God will give
 23 thee. Jesus saith unto her, Thy brother shall rise
 24 again. Martha saith unto him, I know that he shall
 25 rise again in the resurrection at the last day. Jesus
 said unto her, I am the resurrection, and the life: he
 that believeth on me, though he die, yet shall he live:
 26 and whosoever liveth and believeth on me shall never
 27 die. Believest thou this? She saith unto him, Yea,
 Lord: I have believed that thou art the Christ, the
 28 Son of God, *even he* that cometh into the world. And
 when she had said this, she went away, and called
 Mary ¹her sister secretly, saying, The ²Master is here, ³Or, her sister,
 29 and calleth thee. And she, when she heard it, arose ⁴saying secretly
 30 quickly, and went unto him. (Now Jesus was not yet
 come into the village, but was still in the place where
 31 Martha met him.) The Jews then which were with
 her in the house, and were comforting her, when they
 saw Mary, that she rose up quickly and went out,
 followed her, supposing that she was going unto the
 32 tomb to ⁵weep there. Mary therefore, when she came ⁶Gr. weil.
 where Jesus was, and saw him, fell down at his feet,
 saying unto him, Lord, if thou hadst been here, my
 33 brother had not died. When Jesus therefore saw her
⁷weeping, and the Jews *also* ⁸weeping which came with ⁹Gr. weiling.
 34 her, he ¹⁰groaned in the spirit, and ¹¹was troubled, and ¹²Or, was moved
 said, Where have ye laid him? They say unto him, ¹³with indigna-
 35,36 Lord, come and see. Jesus wept. The Jews there- ¹⁴tion in the spirit
 37 fore said, Behold how he loved him! But some of ¹⁵Gr. troubled
 them said, Could not this man, which opened the eyes ¹⁶himself.
 of him that was blind, have caused that this man also
 38 should not die? Jesus therefore again ¹⁷groaning in ¹⁸Or, being
 himself cometh to the tomb. Now it was a cave, ¹⁹moved with
 39 and a stone lay ²⁰against it. Jesus saith, Take ye away ²¹indignation in
 the stone. Martha, the sister of him that was dead, ²²himself
 saith unto him, Lord, by this time he stinketh: for he ²³Or, upon

hath been dead four days. Jesus saith unto her, Said 40
I not unto thee, that, if thou believedst, thou shouldest
see the glory of God? So they took away the stone. 41
And Jesus lifted up his eyes, and said, Father, I thank
thee that thou heardest me. And I knew that thou 42
hearest me always: but because of the multitude
which standeth around I said it, that they may believe
that thou didst send me. And when he had thus 43
spoken, he cried with a loud voice, Lazarus, come
forth. He that was dead came forth, bound hand and 44
foot with ¹grave-clothes; and his face was bound
about with a napkin. Jesus saith unto them, Loose
him, and let him go.

¹ Or, grave-
bands

Many therefore of the Jews, which came to Mary **45**
 and beheld ²that which he did, believed on him. But **46**
 some of them went away to the Pharisees, and told
 them the things which Jesus had done.

² Many ancient
authorities read
the things which
he did.

The chief priests therefore and the Pharisees gath- **47**
 ered a council, and said, What do we? for this man
 doeth many signs. If we let him thus alone, all men **48**
 will believe on him: and the Romans will come and
 take away both our place and our nation. But a cer- **49**
 tain one of them, Caiaphas, being high priest that
 year, said unto them, Ye know nothing at all, nor **50**
 do ye take account that it is expedient for you that
 one man should die for the people, and that the whole
 nation perish not. Now this he said not of himself: **51**
 but being high priest that year, he prophesied that
 Jesus should die for the nation; and not for the na- **52**
 tion only, but that he might also gather together into
 one the children of God that are scattered abroad. So **53**
 from that day forth they took counsel that they might
 put him to death.

Jesus therefore walked no more openly among the **54**
 Jews, but departed thence into the country near to
 the wilderness, into a city called Ephraim; and there
 he tarried with the disciples. Now the passover of **55**
 the Jews was at hand: and many went up to Jeru-
 salem out of the country before the passover, to
 purify themselves. They sought therefore for Jesus, **56**
 and spake one with another, as they stood in the
 temple, What think ye? That he will not come to
 the feast? Now the chief priests and the Pharisees **57**

- had given commandment, that, if any man knew where he was, he should shew it, that they might take him.
- 12 ¹ Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of ¹spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. But Judas Iscariot, one of his disciples, which should betray him, saith, Why was not this ointment sold for three hundred ²pence, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the ³bag ⁴took away what was put therein.
- 7 Jesus therefore said, ⁵Suffer her to keep it against the day of my burying. For the poor ye have always with you; but me ye have not always.
- 9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.
- 12 On the morrow ⁶a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel. And Jesus, having found a young ass, sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.
- 17 The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met him, for that they heard that he had done this sign. The Pharisees therefore said

¹ See marginal note on Mark xiv. 3.

² See marginal note on Matt. xviii. 28.

³ Or, box

⁴ Or, carried what was put therein

⁵ Or, Let her alone: it was that she might keep it

⁶ Some ancient authorities read the common people.

¹ Or, *Ye behold* among themselves, ¹Behold how ye prevail nothing :
lo, the world is gone after him.

Now there were certain Greeks among those that ²⁰
went up to worship at the feast : these therefore came ²¹
to Philip, which was of Bethsaida of Galilee, and
asked him, saying, Sir, we would see Jesus. Philip ²²
cometh and telleth Andrew : Andrew cometh, and
Philip, and they tell Jesus. And Jesus answereth ²³
them, saying, The hour is come, that the Son of man
should be glorified. Verily, verily, I say unto you, ²⁴
Except a grain of wheat fall into the earth and die,
it abideth by itself alone ; but if it die, it beareth
² Or, *soul* much fruit. He that loveth his ²life loseth it ; and ²⁵
he that hateth his ²life in his world shall keep it unto
life eternal. If any man serve me, let him follow me ; ²⁶
and where I am, there shall also my servant be : if
any man serve me, him will the Father honour.
³ Or, *hour ?* Now is my soul troubled ; and what shall I say ? ²⁷
Father, save me from this ³hour. But for this cause
came I unto this hour. Father, glorify thy name. ²⁸
There came therefore a voice out of heaven, *saying*,
I have both glorified it, and will glorify it again.
The multitude therefore, that stood by, and heard it, ²⁹
said that it had thundered : others said, An angel
hath spoken to him. Jesus answered and said, This ³⁰
voice hath not come for my sake, but for your sakes.
⁴ Or, *a judg-*
ment Now is ⁴the judgement of this world : now shall the ³¹
prince of this world be cast out. And I, if I be lifted ³²
⁵ Or, *out of* up ⁵from the earth, will draw all men unto myself.
But this he said, signifying by what manner of death ³³
he should die. The multitude therefore answered ³⁴
him, We have heard out of the law that the Christ
abideth for ever : and how sayest thou, The Son of
man must be lifted up ? who is this Son of man ?
Jesus therefore said unto them, Yet a little while is ³⁵
the light ⁶among you. Walk while ye have the light,
that darkness overtake you not : and he that walketh
in the darkness knoweth not whither he goeth. While ³⁶
ye have the light, believe on the light, that ye may
become sons of light.

These things spake Jesus, and he departed and
⁷ Or, *was*
hidden from ⁷hid himself from them. But though he had done so ³⁷
many signs before them, yet they believed not on

38 him: that the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed?

39 For this cause they could not believe, for that Isaiah said again,

40 He hath blinded their eyes, and he hardened their heart;

Lest they should see with their eyes, and perceive with their heart,

And should turn,

And I should heal them.

41 These things said Isaiah, because he saw his glory;

42 and he spake of him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess ¹it, lest they should be put out ¹Or, him

43 of the synagogue: for they loved the glory of men more than the glory of God.

44 And Jesus cried and said, He that believeth on me,

45 believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me.

46 I am come a light into the world, that whosoever be-

47 lieveth on me may not abide in the darkness. And

if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world,

48 but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him:

the word that I spake, the same shall judge him in

49 the last day. For I spake not from myself; but the Father which sent me, he hath given me a command-

ment, what I should say, and what I should speak.

50 And I know that his commandment is life eternal: the things therefore which I speak, even as the Father

hath said unto me, so I speak.

13 ¹ Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own

which were in the world, he loved them ²unto the

2 end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to

3 betray him, Jesus, knowing that the Father had given

all things into his hands, and that he came forth

¹ Or, to the uttermost

from God, and goeth unto God, riseth from supper,⁴ and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the⁵ bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him,⁶ Lord, dost thou wash my feet? Jesus answered and⁷ said unto him, What I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto⁸ him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only,⁹ but also my hands and my head. Jesus saith to him,¹⁰ He that is bathed needeth not ¹save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew him that should betray him; therefore¹¹ said he, Ye are not all clean.

¹ Some ancient authorities omit *save*, and *his feet*.

² Gr. *reclined*.

³ Or, *Teacher*

⁴ Gr. *bond-servant*.

⁵ Gr. *an apostle*.

⁶ Or, *chose*

⁷ Many ancient authorities read *his bread with me*.

⁸ Or, *I am*

So when he had washed their feet, and taken his¹² garments, and ²sat down again, he said unto them, Know ye what I have done to you? Ye call me,¹³ ³Master, and, Lord: and ye say well; for so I am. If I then, the Lord and the ³Master, have washed¹⁴ your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should¹⁵ do as I have done to you. Verily, verily, I say unto¹⁶ you, A ⁴servant is not greater than his lord; neither ⁵one that is sent greater than he that sent him. If ye¹⁷ know these things, blessed are ye if ye do them. I¹⁸ speak not of you all: I know whom I ⁶have chosen: but that the scripture may be fulfilled, He that eateth¹⁹ my bread lifted up his heel against me. From hence-¹⁹ forth I tell you before it come to pass, that, when it is come to pass, ye may believe that ⁸I am *he*. Verily, verily, I say unto you, He that receiveth²⁰ whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

When Jesus had thus said, he was troubled in the²¹ spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. The disciples²² looked one on another, doubting of whom he spake. There was at the table reclining in Jesus' bosom one²³ of his disciples, whom Jesus loved. Simon Peter²⁴ therefore beckoneth to him, and saith unto him, Tell

- 25 *as* who it is of whom he speaketh. He leaning back,
 as he was, on Jesus' breast saith unto him, Lord, who
 26 is it? Jesus therefore answereth, He it is, for whom
 I shall dip the sop, and give it him. So when he had
 dipped the sop, he taketh and giveth it to Judas, *the*
 27 *son* of Simon Iscariot. And after the sop, then entered
 Satan into him. Jesus therefore saith unto him, That
 28 thou doest, do quickly. Now no man at the table
 29 knew for what intent he spake this unto him. For
 some thought, because Judas had the ¹bag, that Jesus ¹Or, *box*
 said unto him, Buy what things we have need of for
 the feast; or, that he should give something to the
 30 poor. He then having received the sop went out
 straightway: and it was night.
 31 When therefore he was gone out, Jesus saith, Now
²is the Son of man glorified, and God ²is glorified ²Or, *was*
 32 in him; and God shall glorify him in himself, and
 33 straightway shall he glorify him. Little children, yet
 a little while I am with you. Ye shall seek me: and
 as I said unto the Jews, Whither I go, ye cannot come;
 34 so now I say unto you. A new commandment I give
 unto you, that ye love one another; ³even as I have ³Or, *even as I*
 35 loved you, that ye also love one another. By this *loved you, that*
 shall all men know that ye are my disciples, if ye *ye also may*
 have love one to another. *love one another*
 36 Simon Peter saith unto him, Lord, whither goest
 thou? Jesus answered, Whither I go, thou canst not
 follow me now; but thou shalt follow afterwards.
 37 Peter saith unto him, Lord, why cannot I follow thee
 38 even now? I will lay down my life for thee. Jesus
 answereth, Wilt thou lay down thy life for me?
 Verily, verily, I say unto thee, The cock shall not
 crow, till thou hast denied me thrice.
 14 ¹ Let not your heart be troubled: ¹ye believe in God, ¹Or, *believe in*
 2 believe also in me. In my Father's house are many *God*
⁴mansions; if it were not so, I would have told you; ⁴Or, *abiding-*
 3 for I go to prepare a place for you. And if I go and *ing-places*
 prepare a place for you, I come again, and will receive
 you unto myself; that where I am, *there* ye may be
 4, 5 also. ⁵And whither I go, ye know the way. Thomas
 saith unto him, Lord, we know not whither thou goest;
 6 how know we the way? Jesus saith unto him, I am
 the way, and the truth, and the life: no one cometh

¹ Or, *through*

unto the Father, but ¹by me. If ye had known me,⁷ ye would have known my Father also: from henceforth ye know him, and have seen him. Philip saith⁸ unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time⁹ with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the Father? Believest thou not that I am¹⁰ in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me¹¹ that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily,¹² I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I¹³ do, that the Father may be glorified in the Son. If¹⁴ ye shall ask ²me any thing in my name, that will I do. If ye love me, ye will keep my commandments. And^{15,16} I will ³pray the Father, and he shall give you another Comforter, that he may be with you for ever, *even* the¹⁷ Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I¹⁸ will not leave you ⁴desolate: I come unto you. Yet¹⁹ a little while, and the world beholdeth me no more; but ye behold me: because I live, ⁵ye shall live also. In that day ye shall know that I am in my Father,²⁰ and ye in me, and I in you. He that hath my²¹ commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas (not Iscariot) saith unto him,²² Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? Jesus²³ answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words:²⁴ and the word which ye hear is not mine, but the Father's who sent me.

² Many ancient authorities omit *me*.

³ Gr. *make request of*.

⁴ Or, *A advocate*
Or, *Helper*
Gr. *Paraclete*.

⁵ Or, *orphans*

⁶ Or, *and ye shall live*

These things have I spoken unto you, while *yet* ²⁵

26 abiding with you. But the ¹Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be 28 troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. 29 And now I have told you before it come to pass, 30 that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the 31 world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

¹ Or, Advocate
Or, Helper
Gr. Paraclete.

15 ¹ I am the true vine, and my Father is the husband-
2 man. Every branch in me that beareth not fruit,
he taketh it away: and every *branch* that beareth
fruit, he cleanseth it, that it may bear more fruit.
3 Already ye are clean because of the word which
4 I have spoken unto you. Abide in me, and I in you.
As the branch cannot bear fruit of itself, except it
abide in the vine; so neither can ye, except ye abide
5 in me. I am the vine, ye are the branches: He that
abideth in me, and I in him, the same beareth much
6 fruit: for apart from me ye can do nothing. If a man
abide not in me, he is cast forth as a branch, and is
withered; and they gather them, and cast them into
7 the fire, and they are burned. If ye abide in me, and
my words abide in you, ask whatsoever ye will, and
8 it shall be done unto you. Herein ²is my Father
glorified, ³that ye bear much fruit; and *so* shall ye be
9 my disciples. Even as the Father hath loved me, I
10 also have loved you: abide ye in my love. If ye
keep my commandments, ye shall abide in my love;
even as I have kept my Father's commandments, and
11 abide in his love. These things have I spoken unto
you, that my joy may be in you, and *that* your joy may
12 be fulfilled. This is my commandment, that ye love
13 one another, even as I have loved you. Greater love
hath no man than this, that a man lay down his life for

² Or, *was*

³ Many ancient
authorities read
*that ye bear
much fruit, and
be my disciples.*

¹ Gr. *bond-servants*.

² Gr. *bond-servant*.

³ Or, *know ye*

⁴ Or, *Advocate*
Or, *Helper*
Gr. *Paraclete*.

⁵ Or, *goeth forth from*

⁶ Or, *and bear ye also witness*

his friends. Ye are my friends, if ye do the things ¹⁴ which I command you. No longer do I call you ¹⁵ ¹servants; for the ²servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and ¹⁶ appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye may love one ¹⁷ another. If the world hateth you, ³ye know that it ¹⁸ hath hated me before *it hated* you. If ye were of the ¹⁹ world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remem- ²⁰ ber the word that I said unto you, A ²servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they do ²¹ unto you for my name's sake, because they know not him that sent me. If I had not come and spoken ²² unto them, they had not had sin: but now they have no excuse for their sin. He that hateth me hateth my ²³ Father also. If I had not done among them the ²⁴ works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. But *this cometh to pass*, that the word ²⁵ may be fulfilled that is written in their law, They hated me without a cause. But when the ⁴Comforter is ²⁶ come, whom I will send unto you from the Father, *even* the Spirit of truth, which ⁵proceedeth from the Father, he shall bear witness of me: ⁶and ye also bear wit- ²⁷ ness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should ¹ ¹⁶ not be made to stumble. They shall put you out of ² the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because *they* ³ have not known the Father, nor me. But these ⁴ things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the *be-* ⁵ ⁵ginning, because I was with you. But now I go ⁵

unto him that sent me ; and none of you asketh me,
 6 Whither goest thou ? But because I have spoken
 these things unto you, sorrow hath filled your heart.
 7 Nevertheless I tell you the truth ; It is expedient for
 you that I go away : for if I go not away, the
 8 Comforter will not come unto you ; but if I go, I ^{1 Or, Advocate}
 will send him unto you. And he, when he is come, ^{Or, Helper}
 will convict the world in respect of sin, and of ^{Gr. Paraclete.}
 9 righteousness, and of judgement : of sin, because they
 10 believe not on me ; of righteousness, because I go to
 11 the Father, and ye behold me no more ; of judgement,
 because the prince of this world hath been judged.
 12 I have yet many things to say unto you, but ye
 13 cannot bear them now. Howbeit when he, the Spirit
 of truth, is come, he shall guide you into all the truth :
 for he shall not speak from himself ; but what things
 soever he shall hear, *these* shall he speak : and he
 shall declare unto you the things that are to come.
 14 He shall glorify me : for he shall take of mine, and
 15 shall declare *it* unto you. All things whatsoever the
 Father hath are mine : therefore said I, that he taketh
 16 of mine, and shall declare *it* unto you. A little while,
 and ye behold me no more ; and again a little while,
 17 and ye shall see me. *Some* of his disciples therefore
 said one to another, What is this that he saith unto
 us, A little while, and ye behold me not ; and again a
 little while, and ye shall see me : and, Because I go to
 18 the Father ? They said therefore, What is this that
 he saith, A little while ? We know not what he saith.
 19 Jesus perceived that they were desirous to ask him,
 and he said unto them, Do ye inquire among your-
 selves concerning this, that I said, A little while, and
 ye behold me not, and again a little while, and ye
 20 shall see me ? Verily, verily, I say unto you, that
 ye shall weep and lament, but the world shall rejoice :
 ye shall be sorrowful, but your sorrow shall be turned
 21 into joy. A woman when she is in travail hath sor-
 row, because her hour is come : but when she is de-
 livered of the child, she remembereth no more the
 anguish, for the joy that a man is born into the world.
 22 And ye therefore now have sorrow : but I will see
 you again, and your heart shall rejoice, and your joy
 23 no one taketh away from you. And in that day ye

¹ Or, ask me no question

shall ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in ²⁴ my name: ask, and ye shall receive, that your joy may be fulfilled.

² Or, parables

These things have I spoken unto you in ²⁵ ²proverbs: the hour cometh, when I shall no more speak unto you in ²proverbs, but shall tell you plainly of the Father. In that day ye shall ask in my name: and ²⁶

³ Gr. make request of.

I say not unto you, that I will ²⁷ ³pray the Father for you; for the Father himself loveth you, because ye ²⁷ have loved me, and have believed that I came forth from the Father. I came out from the Father, and ²⁸ am come into the world: again, I leave the world, and go unto the Father. His disciples say, Lo, now ²⁹ speakest thou plainly, and speakest no ⁴proverb. Now ³⁰ know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered ³¹ them, Do ye now believe? Behold, the hour cometh, ³² yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and *yet* I am not alone, because the Father is with me. These things ³³ have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

⁴ Or, parable

These things spake Jesus; and lifting up his eyes: ¹⁷ to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou ² gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. And this is life eternal, that they should know ³ thee the only true God, and him whom thou didst send, *even* Jesus Christ. I glorified thee on the earth, ⁴ having accomplished the work which thou hast given me to do. And now, O Father, glorify thou me with ⁵ thine own self with the glory which I had with thee before the world was. I manifested thy name unto ⁶ the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that ⁷ all ⁷ things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto ⁸

them; and they received *them*, and knew of a truth
 that I came forth from thee, and they believed that
 9 thou didst send me. I ¹pray for them: I ¹pray not for ¹Gr. *make*
 the world, but for those whom thou hast given me; ^{request.}
 10 for they are thine: and all things that are mine are
 thine, and thine are mine: and I am glorified in them.
 11 And I am no more in the world, and these are in
 the world, and I come to thee. Holy Father, keep
 them in thy name which thou hast given me, that
 12 they may be one, even as we *are*. While I was
 with them, I kept them in thy name which thou hast
 given me: and I guarded them, and not one of them
 perished, but the son of perdition; that the scripture
 13 might be fulfilled. But now I come to thee; and these
 things I speak in the world, that they may have
 14 my joy fulfilled in themselves. I have given them
 thy word; and the world hated them, because they
 are not of the world, even as I am not of the world.
 15 I ¹pray not that thou shouldest take them ²from the ²Gr. *out of*.
 world, but that thou shouldest keep them ²from ³the ³Or, *evil*
 16 evil *one*. They are not of the world, even as I am
 17 not of the world. ⁴Sanctify them in the truth: thy ⁴Or, *Consecrate*
 18 word is truth. As thou didst send me into the
 19 world, even so sent I them into the world. And for
 their sakes I ⁴sanctify myself, that they themselves
 20 also may be sanctified in truth. Neither for these
 only do I ¹pray, but for them also that believe on me
 21 through their word; that they may all be one; even
 as thou, Father, *art* in me, and I in thee, that they
 also may be in us: that the world may believe that
 22 thou didst send me. And the glory which thou hast
 given me I have given unto them; that they may be
 23 one, even as we *are* one; I in them, and thou in me,
 that they may be perfected into one; that the world
 may know that thou didst send me, and lovedst them,
 24 even as thou lovedst me. Father, ⁵that which thou ⁵Many ancient
 hast given me, I will that, where I am, they also ^{authorities read}
 may be with me; that they may behold my glory, ^{those whom.}
 which thou hast given me: for thou lovedst me
 25 before the foundation of the world. O righteous
 Father, the world knew thee not, but I knew thee;
 26 and these knew that thou didst send me; and I
 made known unto them thy name, and will make it

known ; that the love wherewith thou lovedst me may be in them, and I in them.

¹ Or, *raging*
Gr. *winter-*
torrent.

² Or, *of the*
Cedars

³ Or, *cohort*

⁴ Gr. *bond-*
servant.

⁵ Or, *military*
tribune
Gr. *chiliarch.*

When Jesus had spoken these words, he went forth ¹ 18 with his disciples over the ¹brook ²Kidron, where was a garden, into the which he entered, himself and his disciples. Now Judas also, which betrayed him, ² knew the place : for Jesus oft-times resorted thither with his disciples. Judas then, having received the ³ ³band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all ⁴ the things that were coming upon him, went forth, and saith unto them, Whom seek ye ? They an- ⁵ swered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, was standing with them. When therefore he said ⁶ unto them, I am *he*, they went backward, and fell to the ground. Again therefore he asked them, Whom ⁷ seek ye ? And they said, Jesus of Nazareth. Jesus ⁸ answered, I told you that I am *he* : if therefore ye seek me, let these go their way : that the word might be ⁹ fulfilled which he spake, Of those whom thou hast given me I lost not one. Simon Peter therefore ¹⁰ having a sword drew it, and struck the high priest's ⁴servant, and cut off his right ear. Now the ⁴servant's name was Malchus. Jesus therefore said unto Peter, ¹¹ Put up the sword into the sheath : the cup which the Father hath given me, shall I not drink it ?

So the ⁵band and the ⁶chief captain, and the officers ¹² of the Jews, seized Jesus and bound him, and led him ¹³ to Annas first ; for he was father in law to Caiaphas, which was high priest that year. Now Caiaphas was ¹⁴ he which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and *so did* another ¹⁵ disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest ; but Peter was standing at the door with- ¹⁶ out. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. The maid ¹⁷ therefore that kept the door saith unto Peter, Art thou also *one* of this man's disciples ? He saith, I am *not*.

- 18 Now the ¹servants and the officers were standing *there*,
 having made ²a fire of coals; for it was cold; and
 they were warming themselves: and Peter also was
 with them, standing and warming himself. <sup>1 Gr. bond-
servants.
2 Gr. a fire of
charcoal.</sup>
- 19 The high priest therefore asked Jesus of his dis-
 20 ciples, and of his teaching. Jesus answered him, I
 have spoken openly to the world; I ever taught in
³synagogues, and in the temple, where all the Jews ^{3 Gr. synagogue.}
 21 come together; and in secret spake I nothing. Why
 askest thou me? ask them that have heard *me*, what
 I spake unto them: behold, these know the things
 22 which I said. And when he had said this, one of
 the officers standing by struck Jesus ⁴with his hand,
 23 saying, Answerest thou the high priest so? Jesus
 answered him, If I have spoken evil, bear witness of
 24 the evil: but if well, why smitest thou me? Annas
 therefore sent him bound unto Caiaphas the high priest.
- 25 Now Simon Peter was standing and warming him-
 self. They said therefore unto him, Art thou also *one*
 of his disciples? He denied, and said, I am not.
- 26 One of the ¹servants of the high priest, being a kins-
 man of him whose ear Peter cut off, saith, Did not I
 27 see thee in the garden with him? Peter therefore
 denied again: and straightway the cock crew.
- 28 They lead Jesus therefore from Caiaphas into the
⁵palace: and it was early; and they themselves entered
 not into the ⁶palace, that they might not be defiled,
 29 but might eat the passover. Pilate therefore went
 out unto them, and saith, What accusation bring ye
 30 against this man? They answered and said unto
 him, If this man were not an evil-doer, we should not
 31 have delivered him up unto thee. Pilate therefore said
 unto them, Take him yourselves, and judge him
 according to your law. The Jews said unto him, It
 32 is not lawful for us to put any man to death: that the
 word of Jesus might be fulfilled, which he spake, signi-
 fying by what manner of death he should die.
- 33 Pilate therefore entered again into the ⁵palace, and
 called Jesus, and said unto him, Art thou the King of
 34 the Jews? Jesus answered, Sayest thou this of thyself,
 35 or did others tell it thee concerning me? Pilate an-
 swered, Am I a Jew? Thine own nation and the
 chief priests delivered thee unto me: what hast thou

⁵ Gr. *Prætorium*.

¹ Or, officers:
as in ver. 3, 12,
18, 22.

² Or, Thou sayest
it, because I am
a king.

done? Jesus answered, My kingdom is not of this ³⁶
world: if my kingdom were of this world, then would
my ¹servants fight, that I should not be delivered to
the Jews: but now is my kingdom not from hence.
Pilate therefore said unto him, Art thou a king then? ³⁷
Jesus answered, ²Thou sayest that I am a king. To
this end have I been born, and to this end am I come
into the world, that I should bear witness unto the
truth. Every one that is of the truth heareth my
voice. Pilate saith unto him, What is truth? ³⁸

And when he had said this, he went out again unto
the Jews, and saith unto them, I find no crime in him.
But ye have a custom, that I should release unto you ³⁹
one at the passover: will ye therefore that I release
unto you the King of the Jews? They cried out ⁴⁰
therefore again, saying, Not this man, but Barabbas.
Now Barabbas was a robber.

³ Or, with rods

Then Pilate therefore took Jesus, and scourged him. ¹ ¹⁹
And the soldiers plaited a crown of thorns, and put it ²
on his head, and arrayed him in a purple garment;
and they came unto him, and said, Hail, King of the ³
Jews! and they struck him ⁴with their hands. And ⁴
Pilate went out again, and saith unto them, Behold, I
bring him out to you, that ye may know that I find
no crime in him. Jesus therefore came out, wearing ⁵
the crown of thorns and the purple garment. And
Pilate saith unto them, Behold, the man! When ⁶
therefore the chief priests and the officers saw him,
they cried out, saying, Crucify *him*, crucify *him*.
Pilate saith unto them, Take him yourselves, and
crucify him: for I find no crime in him. The Jews ⁷
answered him, We have a law, and by that law he
ought to die, because he made himself the Son of
God. When Pilate therefore heard this saying, he ⁸
was the more afraid; and he entered into the ⁹palace
again, and saith unto Jesus, Whence art thou? But
Jesus gave him no answer. Pilate therefore saith ¹⁰
unto him, Speakest thou not unto me? knowest thou
not that I have ¹¹power to release thee, and have
¹²power to crucify thee? Jesus answered him, Thou ¹¹
wouldest have no ¹²power against me, except it were
given thee from above: therefore he that delivered
me unto thee hath greater sin. Upon this Pilate ¹²

⁴ Gr. *Præto-
rium*.

⁵ Or, authority

- sought to release him: but the Jews cried out, saying,
 If thou release this man, thou art not Cæsar's friend:
 every one that maketh himself a king ¹ speaketh against
- 13 Cæsar. When Pilate therefore heard these words, he
 brought Jesus out, and sat down on the judgement-
 seat at a place called The Pavement, but in Hebrew,
 14 Gabbatha. Now it was the Preparation of the pass-
 over: it was about the sixth hour. And he saith unto
 15 the Jews, Behold, your King! They therefore cried
 out, Away with *him*, away with *him*, crucify him.
 Pilate saith unto them, Shall I crucify your King?
 The chief priests answered, We have no king but
 16 Cæsar. Then therefore he delivered him unto them
 to be crucified.
- 17 They took Jesus therefore: and he went out, bear-
 ing the cross for himself, unto the place called The
 place of a skull, which is called in Hebrew Golgotha:
 18 where they crucified him, and with him two others,
 19 on either side one, and Jesus in the midst. And Pi-
 late wrote a title also, and put it on the cross. And
 there was written, JESUS OF NAZARETH, THE KING OF
 20 THE JEWS. This title therefore read many of the
 Jews: ² for the place where Jesus was crucified was
 nigh to the city: and it was written in Hebrew, *and*
 21 in Latin, *and* in Greek. The chief priests of the
 Jews therefore said to Pilate, Write not, The King
 of the Jews; but, that he said, I am King of the
 22 Jews. Pilate answered, What I have written I have
 written.
- 23 The soldiers therefore, when they had crucified
 Jesus, took his garments, and made four parts, to
 every soldier a part; and also the ³ coat: now the ⁴ coat was without seam, woven from the top through-
 24 out. They said therefore one to another, Let us not
 rend it, but cast lots for it, whose it shall be: that the
 scripture might be fulfilled, which saith,
 They parted my garments among them,
 And upon my vesture did they cast lots.
- 25 These things therefore the soldiers did. But there
 were standing by the cross of Jesus his mother, and
 his mother's sister, Mary the *wife* of Clopas, and Mary
 26 Magdalene. When Jesus therefore saw his mother,
 and the disciple standing by, whom he loved, he

¹ Or, opposeth
Cæsar

² Or, for the
place of the city
where Jesus
was crucified
was nigh at
hand

⁴ Or, tunic

saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother!²⁷ And from that hour the disciple took her unto his own *home*.

After this Jesus, knowing that all things are now²⁸ finished, that the scripture might be accomplished, saith, I thirst. There was set there a vessel full of²⁹ vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When³⁰ Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

The Jews therefore, because it was the Preparation,³¹ that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away. The³² soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: but when they came to Jesus, and saw that he was³³ dead already, they brake not his legs: howbeit one³⁴ of the soldiers with a spear pierced his side, and straightway there came out blood and water. And³⁵ he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass,³⁶ that the scripture might be fulfilled, A bone of him shall not be¹ broken. And again another scripture³⁷ saith, They shall look on him whom they pierced.

¹ Or, *crushed*

And after these things Joseph of Arimathæa, being³⁸ a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took away his body. And there came also³⁹ Nicodemus, he who at the first came to him by night, bringing a² mixture of myrrh and aloes, about a hundred pound *weight*. So they took the body of Jesus,⁴⁰ and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place⁴¹ where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. There then because of the Jews' Preparation⁴² (for the tomb was nigh at hand) they laid Jesus.

² Some ancient authorities read *roll*.

20¹ Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

2 She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have
3 laid him. Peter therefore went forth, and the other
4 disciple, and they went toward the tomb. And they ran both together: and the other disciple outran
5 Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet
6 entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he
7 beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths,
8 but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to
9 the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again
10 from the dead. So the disciples went away again unto their own home.

11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into
12 the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where
13 the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know
14 not where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.
15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will
16 take him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew,
17 Rabboni; which is to say, ¹Master. Jesus saith to her, ²Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father,
18 and my God and your God. Mary Magdalene

¹ Or, Teacher

² Or, Take not hold on me

cometh and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her.

When therefore it was evening, on that day, the ¹⁹ first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace *be* unto you. And when he had said this, he ²⁰ shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, Peace *be* unto ²¹ you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and ²² saith unto them, Receive ye the ¹Holy Ghost: whose ²³ soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained.

¹ Or, *Holy Spirit*

² That is, *Twin*.

But Thomas, one of the twelve, called ²Didymus, ²⁴ was not with them when Jesus came. The other ²⁵ disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

And after eight days again his disciples were within, ²⁶ and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither ²⁷ thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto him, ²⁸ My Lord and my God. Jesus saith unto him, Because ²⁹ thou hast seen me, ³thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

³ Or, *hast thou believed?*

Many other signs therefore did Jesus in the ³⁰ presence of the disciples, which are not written in this book: but these are written, that ye may believe ³¹ that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

After these things Jesus manifested himself again ¹ ²¹ to the disciples at the sea of Tiberias; and he manifested *himself* on this wise. There were together ² Simon Peter, and Thomas called ²Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter saith ³

- unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes. So when they got out upon the land, they see ¹a fire of coals there, and ²fish laid thereon, and ³bread. Jesus saith unto them, Bring of the fish which ye have now taken. Simon Peter therefore went ⁴up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. Jesus cometh, and taketh the ⁵bread, and giveth them, and ⁶the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.
- 15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of ⁷John, ⁸lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I ⁹love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, *son* of ¹⁰John, ¹¹lovest thou me? He saith unto him, Yea, Lord; thou knowest that I ¹²love thee.
- 17 He saith unto him, Tend my sheep. He saith unto him the third time, Simon, *son* of ¹³John, ¹⁴lovest thou me? Peter was grieved because he said unto him the third time, ¹⁵Lovest thou me? And he said unto him, Lord, thou knowest all things; thou ¹⁶knowest that I ¹⁷love

¹ Gr. *a fire of charcoal*.

² Or, *a fish*

³ Or, *a loaf*

⁴ Or, *aboard*

⁵ Or, *loaf*

⁶ Gr. *Younes*. See ch. i. 42, margin.

⁷ . ⁸ *Love* in these places represents two different Greek words.

⁹ Or, *perceivest*

thee. Jesus saith unto him, Feed my sheep. Verily, ¹⁸ verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he ¹⁹ spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Peter, turning about, seeth ²⁰ the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore ²¹ seeing him saith to Jesus, Lord, ¹and what shall this man do? Jesus saith unto him, If I will that he ²² tarry till I come, what *is that* to thee? follow thou me. This saying therefore went forth among the ²³ brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?

¹ Gr. *and this man, what?*

This is the disciple which beareth witness of these ²⁴ things, and wrote these things: and we know that his witness is true.

And there are also many other things which Jesus ²⁵ did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

THE

ACTS OF THE APOSTLES.

¹ Gr. *first.*

THE ²former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that ² he had given commandment through the ³Holy Ghost unto the apostles whom he had chosen: to whom he ³ also ⁴shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom

³ Or, *Holy Spirit*: and so throughout this book.

⁴ Gr. *presented.*

- 4 of God : and, ¹being assembled together with them, ¹ Or, *eating with them*
 he charged them not to depart from Jerusalem, but to
 wait for the promise of the Father, which, *said he*, ye
 5 heard from me : for John indeed baptized with water ;
 but ye shall be baptized ²with the Holy Ghost not ³ Or, *in*
 many days hence.
- 6 They therefore, when they were come together,
 asked him, saying, Lord, dost thou at this time restore
 7 the kingdom to Israel ? And he said unto them, It
 is not for you to know times or seasons, which the
 8 Father hath ⁴set within his own authority. But ye
 shall receive power, when the Holy Ghost is come
 upon you : and ye shall be my witnesses both in Jeru-
 salem, and in all Judæa and Samaria, and unto the
 9 uttermost part of the earth. And when he had said
 these things, as they were looking, he was taken up ;
 10 and a cloud received him out of their sight. And
 while they were looking stedfastly into heaven as he
 went, behold, two men stood by them in white ap-
 11 parel ; which also said, Ye men of Galilee, why stand
 ye looking into heaven ? this Jesus, which was received
 up from you into heaven, shall so come in like manner
 as ye beheld him going into heaven.
- 12 Then returned they unto Jerusalem from the mount
 called Olivet, which is nigh unto Jerusalem, a sabbath
 13 day's journey off. And when they were come in, they
 went up into the upper chamber, where they were
 abiding ; both Peter and John and James and An-
 drew, Philip and Thomas, Bartholomew and Matthew,
 James *the son* of Alphæus, and Simon the Zealot, and
 14 Judas *the son* of James. These all with one accord ⁵ Or, *brother.*
 continued stedfastly in prayer, ⁶with the women, and ⁶ See *Jude 1.*
 Mary the mother of Jesus, and with his brethren. ⁷ Or, *with cer-
tain women*
- 15 And in these days Peter stood up in the midst of
 the brethren, and said (and there was a multitude
 of ⁸persons gathered together, about a hundred and ⁸ Gr. *names.*
 16 twenty), Brethren, it was needful that the scripture
 should be fulfilled, which the Holy Ghost spake before
 by the mouth of David concerning Judas, who was
 17 guide to them that took Jesus. For he was numbered
 among us, and received his ⁹portion in this ministry. ⁹ Or, *lot*
 18 (Now this man obtained a field with the reward of his
 iniquity ; and falling headlong, he burst asunder in the

midst, and all his bowels gushed out. And it became¹⁹ known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of blood.) For it is written in the²⁰ book of Psalms,

Let his habitation be made desolate,
And let no man dwell therein:

and,

¹ Gr. *Doerser-*
ship.

His ¹office let another take.

² Or, *over*

Of the men therefore which have companied with us²¹ all the time that the Lord Jesus went in and went out ²among us, beginning from the baptism of John,²² unto the day that he was received up from us, of these must one become a witness with us of his resurrection. And they put forward two, Joseph called²³ Barsabbas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which know-²⁴ est the hearts of all men, shew of these two the one whom thou hast chosen, to take the place in this²⁵ ministry and apostleship, from which Judas fell away, that he might go to his own place. And they gave²⁶ lots ³for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

⁴ Gr. *was being*
fulfilled.

And when the day of Pentecost ⁴was now come,¹ ²they were all together in one place. And suddenly² there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues ³parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy ⁴Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

⁵ Or, *parting*
among them
Or, *distributing*
themselves

Now there were dwelling at Jerusalem Jews, devout ⁵men, from every nation under heaven. And when⁶ this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were⁷ all amazed and marvelled, saying, Behold, are not all these which speak Galilæans? And how hear we,⁸ every man in our own language, wherein we were born? Parthians and Medes and Elamites, and the⁹ dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in ¹⁰

- Egypt and the parts of Libya about Cyrene, and so-
 11 journers from Rome, both Jews and proselytes, Cre-
 tans and Arabians, we do hear them speaking in our
 12 tongues the mighty works of God. And they were all
 amazed, and were perplexed, saying one to another,
 13 What meaneth this? But others mocking said, They
 are filled with new wine.
- 14 But Peter, standing up with the eleven, lifted up his
 voice, and spake forth unto them, *saying*, Ye men of
 Judæa, and all ye that dwell at Jerusalem, be this
 15 known unto you, and give ear unto my words. For
 these are not drunken, as ye suppose; seeing it is *but*
 16 the third hour of the day; but this is that which hath
 been spoken ¹by the prophet Joel;
- 17 And it shall be in the last days, saith God,
 I will pour forth of my Spirit upon all flesh:
 And your sons and your daughters shall prophesy,
 And your young men shall see visions,
 And your old men shall dream dreams:
- 18 Yea and on my ²servants and on my ³hand-
 maidens in those days
 Will I pour forth of my Spirit; and they shall
 prophesy.
- 19 And I will shew wonders in the heaven above,
 And signs on the earth beneath;
 Blood, and fire, and vapour of smoke:
- 20 The sun shall be turned into darkness,
 And the moon into blood,
 Before the day of the Lord come,
 That great and notable *day*:
- 21 And it shall be, that whosoever shall call on the
 name of the Lord shall be saved.
- 22 Ye men of Israel, hear these words: Jesus of Nazareth,
 a man approved of God unto you by ⁴mighty works
 and wonders and signs, which God did by him in the
 23 midst of you, even as ye yourselves know; him, being
 delivered up by the determinate counsel and fore-
 knowledge of God, ye by the hand of ⁵lawless men
- 24 did crucify and slay: whom God raised up, having
 loosed the pangs of death: because it was not possible
 25 that he should be holden of it. For David saith
 concerning him,
 I beheld the Lord always before my face;

¹ Or, *through*² Gr. *bondmen*.³ Gr. *bond-
maidens*.⁴ Gr. *powers*.⁵ Or, *men
without the law*

For he is on my right hand, that I should not be moved :

Therefore my heart was glad, and my tongue ²⁶ rejoiced ;

¹ Or, *tabernacle*

Moreover my flesh also shall ¹ dwell in hope :
Because thou wilt not leave my soul in Hades, ²⁷
Neither wilt thou give thy Holy One to see
corruption.

Thou madest known unto me the ways of ²⁸
life ;

² Or, *in thy presence*

Thou shalt make me full of gladness ² with thy
countenance.

Brethren, I may say unto you freely of the patriarch ²⁹
David, that he both died and was buried, and his
tomb is with us unto this day. Being therefore a ³⁰
prophet, and knowing that God had sworn with an

³ Or, *one should sit*

oath to him, that of the fruit of his loins ³ he would
set *one* upon his throne ; he foreseeing *this* spake of ³¹
the resurrection of the Christ, that neither was he
left in Hades, nor did his flesh see corruption. This ³²

⁴ Or, *of whom*

⁵ Or, *at*

Jesus did God raise up, ⁴ whereof we all are witnesses.
Being therefore ⁵ by the right hand of God exalted, ³³
and having received of the Father the promise of the
Holy Ghost, he hath poured forth this, which ye see
and hear. For David ascended not into the heavens : ³⁴
but he saith himself,

The Lord said unto my Lord, Sit thou on my
right hand,

Till I make thine enemies the footstool of thy ³⁵
feet.

⁶ Or, *every house*

Let ⁶ all the house of Israel therefore know assuredly, ³⁶
that God hath made him both Lord and Christ, this
Jesus whom ye crucified.

Now when they heard *this*, they were pricked in ³⁷
their heart, and said unto Peter and the rest of the
apostles, Brethren, what shall we do ? And Peter *said* ³⁸
unto them, Repent ye, and be baptized every one of
you in the name of Jesus Christ unto the remission of
your sins ; and ye shall receive the gift of the Holy
Ghost. For to you is the promise, and to your chil- ³⁹
dren, and to all that are afar off, *even* as many as the
Lord our God shall call unto him. And with many ⁴⁰
other words he testified, and exhorted them, saying,

41 Save yourselves from this crooked generation. They then ¹that received his word were baptized: and there were added *unto them* in that day about three thousand ²souls. And they continued stedfastly in the apostles' teaching and ³fellowship, in the breaking of bread and the prayers.

¹ Or, *having received*

² Or, *in fellowship*

43 And fear came upon every soul: and many wonders and signs were done ⁴by the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added ⁵to them day by day those that were being saved.

³ Or, *through*

⁴ Many ancient authorities add *in Jerusalem; and great fear was upon all.*

⁵ Gr. *together.*

3 1 Now Peter and John were going up into the temple at the hour of prayer, *being* the ninth hour. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple, asked to receive alms. And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something from them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as he held Peter and John, all the people ran together unto them in the ⁶porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why

⁶ Or, *portico*

¹ Or, *thing*

² Or, *Child*:
and so in ver.
26: iv. 27, 30.
See Matt. xii.
18; 1s. xlii. 1;
lii. 13; liii. 22.

³ Or, *Author*

⁴ Or, *of whom*

⁵ Or, *on the
ground of*

⁶ Or, *as he
raised up me*

⁷ Gr. *cove-
nanted.*

⁸ Some ancient
authorities read
the chief priests.

marvel ye at this ¹man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The God of Abraham, and of Isaac, ¹³ and of Jacob, the God of our fathers, hath glorified his ²Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous ¹⁴ One, and asked for a murderer to be granted unto you, and killed the ³Prince of life; whom God raised from ¹⁵ the dead; ⁴whereof we are witnesses. And ⁵by faith ¹⁶ in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot ¹⁷ that in ignorance ye did it, as did also your rulers. But the things which God foreshewed by the mouth ¹⁸ of all the prophets, that his Christ should suffer, he thus fulfilled. Repent ye therefore, and turn again, ¹⁹ that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been ²⁰ appointed for you, *even* Jesus: whom the heaven must ²¹ receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began. Moses indeed ²² said, A prophet shall the Lord God raise up unto you from among your brethren, ⁶like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that every soul, which ²³ shall not hearken to that prophet, shall be utterly destroyed from among the people. Yea and all the ²⁴ prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye ²⁵ are the sons of the prophets, and of the covenant which God ⁷made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God, having raised up his ²⁶ Servant, sent him to bless you, in turning away every one of you from your iniquities.

And as they spake unto the people, ⁸the priests and ¹ ⁴ the captain of the temple and the Sadducees came upon them, being sore troubled because they taught ² the people, and proclaimed in Jesus the resurrection

3 from the dead. And they laid hands on them, and put them in ward unto the morrow : for it was now even-
4 tide. But many of them that heard the word believed ; and the number of the men came to be about five thousand.

5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem ; and Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as
7 were of the kindred of the high priest. And when they had set them in the midst, they enquired, By what power, or in what name, have ye done this ?
8 Then Peter, filled with the Holy Ghost, said unto
9 them, Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, ¹by what means this man is ²made
10 whole ; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in ³him doth this man stand here before
11 you whole. He is the stone which was set at nought of you the builders, which was made the head of the
12 corner. And in none other is there salvation : for neither is there any other name under heaven, that is given among men, wherein we must be saved.
13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled ; and they took knowledge of them, that they had been with Jesus. And seeing the man which was healed standing with them,
15 they could say nothing against it. But when they had commanded them to go aside out of the council, they
16 conferred among themselves, saying, What shall we do to these men ? for that indeed a notable ⁴miracle hath
been wrought through them, is manifest to all that
17 dwell in Jerusalem ; and we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this
18 name. And they called them, and charged them not
19 to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you
20 rather than unto God, judge ye : for we cannot but

¹ Or, in whom

² Or, saved

³ Or, this name

⁴ Or, sign.

speak the things which we saw and heard. And ²¹ they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was more than ²² forty years old, on whom this ¹miracle of healing was wrought.

¹ Gr. *sign*.

And being let go, they came to their own company, ²³ and reported all that the chief priests and the elders had said unto them. And they, when they heard it, ²⁴ lifted up their voice to God with one accord, and said, O ²Lord, ³thou that didst make the heaven and the earth and the sea, and all that in them is: ⁴who by ²⁵ the Holy Ghost, *by* the mouth of our father David thy servant, didst say,

² Or, *Master*

³ Or, *thou art he that did make*

⁴ The Greek text in this clause is somewhat uncertain.

⁵ Or, *meditate*

Why did the Gentiles rage,

And the peoples ⁵imagine vain things?

The kings of the earth set themselves in array, ²⁶

And the rulers were gathered together,

⁶ Gr. *Christ*.

Against the Lord, and against his ⁶Anointed:

for of a truth in this city against thy holy Servant ²⁷ Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy ²⁸ hand and thy counsel foreordained to come to pass. And now, Lord, look upon their threatenings: and ²⁹ grant unto thy ⁷servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; ³⁰ and that signs and wonders may be done through the name of thy holy Servant Jesus. And when they ³¹ had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

⁷ Gr. *bond-servants*.

And the multitude of them that believed were of ³² one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common. And with great ³³ power gave the apostles their witness of the resurrection of the Lord Jesus⁸: and great grace was upon them all. For neither was there among them any ³⁴ that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the

⁸ Some ancient authorities add *Christ*.

35 things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of ^{1 Or, consolation} exhortation), a Levite, a man of Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet.

5 1 But a certain man named Ananias, with Sapphira
2 his wife, sold a possession, and kept back *part* of the price, his wife also being privy to it, and brought a
3 certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thy heart to
4 lie to the Holy Ghost, and to keep back *part* of the ^{2 Or, deceive} price of the land? Whiles it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but
5 unto God. And Ananias hearing these words fell down and gave up the ghost: and great fear came
6 upon all that heard it. And the ^{3 Or, younger.} young men arose and wrapped him round, and they carried him out and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.
8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so
9 much. But Peter *said* unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry thee out.
10 And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by
11 her husband. And great fear came upon the whole church, and upon all that heard these things.

12 And by the hands of the apostles were many signs and wonders wrought among the people; and they
13 were all with one accord in Solomon's porch. But of the rest durst no man join himself to them: howbeit
14 the people magnified them; ^{4 Or, and there were the more added to them, believing on the Lord} and believers were the more added to the Lord, multitudes both of men and
15 women; insomuch that they even carried out the sick

into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came 16 together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

But the high priest rose up, and all they that were 17 with him (which is the sect of the Sadducees), and they were filled with jealousy, and laid hands on the 18 apostles, and put them in public ward. But an angel 19 of the Lord by night opened the prison doors, and brought them out, and said, Go ye, and stand and 20 speak in the temple to the people all the words of this Life. And when they heard *this*, they entered into the 21 temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought. But the officers that came found them not 22 in the prison; and they returned, and told, saying, 23 The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within. Now when the 24 captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow. And there came one 25 and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people. Then went the captain with the officers, and 26 brought them, *but* without violence; for they feared the people, lest they should be stoned. And when 27 they had brought them, they set them before the council. And the high priest asked them, saying, We 28 straitly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us. But 29 Peter and the apostles answered and said, We must obey God rather than men. The God of our fathers 30 raised up Jesus, whom ye slew, hanging him on a tree. 31 Him did God exalt ¹with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and remission of sins. And we are witnesses² of these 32

¹ Or, *as*

² Some ancient authorities add *in him*.

¹things; ²and so is the Holy Ghost, whom God hath given to them that obey him.

¹ Gr. sayings.
² Some ancient authorities read *and God hath given the Holy Ghost to them that obey him.*

33 But they, when they heard this, were cut to the
34 heart, and were minded to slay them. But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people, and
35 commanded to put the men forth a little while. And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about
36 to do. For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dis-
37 persed, and came to nought. After this man rose up Judas of Galilee in the days of the enrolment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were
38 scattered abroad. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown:
39 but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting
40 against God. And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of
41 Jesus, and let them go. They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the Name.
42 And every day, in the temple and at home, they ceased not to teach and to preach Jesus *as* the Christ.

6 ¹ Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the
²Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration.
² And the twelve called the multitude of the disciples unto them, and said, It is not ⁴fit that we should for-
3 sake the word of God, and ⁵serve tables. ⁶Look ye out therefore, brethren, from among you seven men
of good report, full of the Spirit and of wisdom, whom
4 we may appoint over this business. But we will continue stedfastly in prayer, and in the ministry of the
5 word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the

³ Gr. Hellenists.

⁴ Gr. pleasing.

⁵ Or, minister to tables.

⁶ Some ancient authorities read *But, brethren, look ye out from among you.*

Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch : whom they set before the apostles : and when they had prayed, they laid their hands on them.

And the word of God increased ; and the number of the disciples multiplied in Jerusalem exceedingly ; and a great company of the priests were obedient to the faith.

And Stephen, full of grace and power, wrought great wonders and signs among the people. But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. And they were not able to withstand the wisdom and the Spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God. And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, and set up false witnesses, which said, This man ceaseth not to speak words against this holy place, and the law : for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

And the high priest said, Are these things so ?
And he said,

Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldæans, and dwelt in Haran : and from thence, when his father was dead, God removed him into this land, wherein ye now dwell : and he gave him none inheritance in it, not so much as to set his foot on : and he promised that he would give it to him in possession, and to his seed after him, when *as yet* he had no child. And God spake on this wise, that his seed should sojourn

in a strange land, and that they should bring them
 into bondage, and entreat them evil, four hundred
 7 years. And the nation to which they shall be in
 bondage will I judge, said God: and after that shall
 8 they come forth, and serve me in this place. And he
 gave him the covenant of circumcision: and so *Abra-*
ham begat Isaac, and circumcised him the eighth day;
 and Isaac *begat* Jacob, and Jacob the twelve patriarchs.
 9 And the patriarchs, moved with jealousy against
 Joseph, sold him into Egypt: and God was with him,
 10 and delivered him out of all his afflictions, and gave him
 favour and wisdom before Pharaoh king of Egypt; and
 he made him governor over Egypt and all his house.
 11 Now there came a famine over all Egypt and Canaan,
 and great affliction: and our fathers found no suste-
 12 nance. But when Jacob heard that there was corn in
 13 Egypt, he sent forth our fathers the first time. And
 at the second time Joseph was made known to his
 brethren; and Joseph's race became manifest unto
 14 Pharaoh. And Joseph sent, and called to him Jacob his
 father, and all his kindred, threescore and fifteen souls.
 15 And Jacob went down into Egypt; and he died, him-
 16 self, and our fathers; and they were carried over unto
 Shechem, and laid in the tomb that Abraham bought
 for a price in silver of the sons of ¹Hamor in She- ¹ Gr. *Emmer*.
 17 chem. But as the time of the promise drew nigh,
 which God vouchsafed unto Abraham, the people grew
 18 and multiplied in Egypt, till there arose another king
 19 over Egypt, which knew not Joseph. The same dealt
 subtilly with our race, and evil entreated our fathers,
 that ²they should cast out their babes to the end they ² Or, *he*
 20 might not ³live. At which season Moses was born, ³ Gr. *be pre-*
 and was ⁴exceeding fair; and he was nourished three ³ *served alive.*
 21 months in his father's house: and when he was cast ⁴ Or, *fair unto*
 out, Pharaoh's daughter took him up, and nourished ⁴ *God*
 22 him for her own son. And Moses was instructed in
 all the wisdom of the Egyptians; and he was mighty
 23 in his words and works. But when he was well-nigh
 forty years old, it came into his heart to visit his
 24 brethren the children of Israel. And seeing one *of*
them suffer wrong, he defended him, and avenged him
 25 that was oppressed, smiting the Egyptian: and he
 supposed that his brethren understood how that God

¹ Or, *salvation*

by his hand was giving them ¹deliverance; but they understood not. And the day following he appeared ²⁶ unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour ²⁷ wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wouldest thou kill me, as thou ²⁸ killedst the Egyptian yesterday? And Moses fled at ²⁹ this saying, and became a sojourner in the land of Midian, where he begat two sons. And when forty ³⁰ years were fulfilled, an angel appeared to him in the wilderness of mount Sinai, in a flame of fire in a bush. And when Moses saw it, he wondered at the sight: ³¹ and as he drew near to behold, there came a voice of the Lord, I am the God of thy fathers, the God of ³² Abraham, and of Isaac, and of Jacob. And Moses trembled, and durst not behold. And the Lord said ³³ unto him, Loose the shoes from thy feet: for the place whereon thou standest is holy ground. I have ³⁴ surely seen the affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee into Egypt. This Moses whom they refused, ³⁵ saying, Who made thee a ruler and a judge? him hath God sent *to be* both a ruler and a ³deliverer with the hand of the angel which appeared to him in the bush. This man led them forth, having wrought wonders and ³⁶ signs in Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses, which said unto ³⁷ the children of Israel, A prophet shall God raise up unto you from among your brethren, ⁴like unto me. This is he that was in the ⁵church in the wilderness ³⁸ with the angel which spake to him in the mount Sinai, and with our fathers: who received living oracles to give unto us: to whom our fathers would not be ³⁹ obedient, but thrust him from them, and turned back in their hearts unto Egypt, saying unto Aaron, Make ⁴⁰ us gods which shall go before us: for as for this Moses, which led us forth out of the land of Egypt, we wot not what is become of him. And they made ⁴¹ a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their hands. But God turned, and gave them up to serve the host ⁴²

² Or, *redeemer*.³ Or, *as he raised up me*⁴ Or, *congregation*

of heaven; as it is written in the book of the prophets,

Did ye offer unto me slain beasts and sacrifices

Forty years in the wilderness, O house of Israel?

43 And ye took up the tabernacle of Moloch,
And the star of the god Rephan,
The figures which ye made to worship them:
And I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure
45 that he had seen. Which also our fathers, in their turn, brought in with ¹Joshua when they entered on ¹ *Gr. Jesus.* the possession of the nations, which God thrust out before the face of our fathers, unto the days of David;
46 who found favour in the sight of God, and asked to
47 find a habitation for the God of Jacob. But Solomon built him a house. Howbeit the Most High dwelleth not in *houses* made with hands; as saith the prophet,

49 The heaven is my throne,
And the earth the footstool of my feet:
What manner of house will ye build me? saith the Lord:

Or what is the place of my rest?

50 Did not my hand make all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers
52 did, so do ye. Which of the prophets did not your fathers persecute? and they killed them which ~~shewed~~ before of the coming of the Righteous One; of whom
53 ye have now become betrayers and murderers; ye who received the law ²as it was ordained by angels,
and kept it not.

² Or, as the ordinance of angels.
Gr. unto ordinances of angels.

54 Now when they heard these things, they were cut to the heart, and they gnashed on him with their
55 teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God,
56 and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son
57 of man standing on the right hand of God. But they cried out with a loud voice, and ~~stopped~~ their ears,

and rushed upon him with one accord ; and they cast 58 him out of the city, and stoned him : and the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, calling 59 upon *the Lord*, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud 60 voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was 1 8 consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem ; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. And de- 2 vout men buried Stephen, and made great lamentation over him. But Saul laid waste the church, entering 3 into every house, and haling men and women committed them to prison.

They therefore that were scattered abroad went 4 about preaching the word. And Philip went down to 5 the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one ac- 6 cord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. ¹For *from* 7 many of those which had unclean spirits, they came out, crying with a loud voice : and many that were palsied, and that were lame, were healed. And there 8 was much joy in that city.

¹ Or. *For many of those which had unclean spirits that cried with a loud voice came forth*

But there was a certain man, Simon by name, which 9 beforetime in the city used sorcery, and amazed the ²people of Samaria, giving out that himself was some great one : to whom they all gave heed, from the least 10 to the greatest, saying, This man is that power of God which is called Great. And they gave heed to him, 11 because that of long time he had amazed them with his sorceries. But when they believed Philip preach- 12 ing good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself be- 13 lieved : and being baptized, he continued with Philip ; and beholding signs and great ³miracles wrought, he was amazed.

² Gr. *powers*.

Now when the apostles which were at Jerusalem 14 heard that Samaria had received the word of God,

15 they sent unto them Peter and John : who, when they
 were come down, prayed for them, that they might
 16 receive the Holy Ghost : for as yet he was fallen upon
 none of them : only they had been baptized into the
 17 name of the Lord Jesus. Then laid they their hands
 18 on them, and they received the Holy Ghost. Now
 when Simon saw that through the laying on of the
 apostles' hands the 'Holy Ghost was given, he offered
 19 them money, saying, Give me also this power, that on
 whomsoever I lay my hands, he may receive the Holy
 20 Ghost. But Peter said unto him, Thy silver perish
 with thee, because thou hast thought to obtain the
 21 gift of God with money. Thou hast neither part nor
 lot in this ²matter : for thy heart is not right before
 22 God. Repent therefore of this thy wickedness, and
 pray the Lord, if perhaps the thought of thy heart
 23 shall be forgiven thee. For I see that thou ³art in the
 24 gall of bitterness and in the bond of iniquity. And
 Simon answered and said, Pray ye for me to the
 Lord, that none of the things which ye have spoken
 come upon me.

¹ Some ancient
 authorities omit
 Holy.

² Gr. word.

³ Or, wilt be-
 come gall (or,
 a gall root) of
 bitterness and
 a bond of in-
 iquity.

25 They therefore, when they had testified and spoken
 the word of the Lord, returned to Jerusalem, and
 preached the gospel to many villages of the Sa-
 maritans.

26 But an angel of the Lord spake unto Philip, saying,
 Arise, and go ⁴toward the south unto the way that
 goeth down from Jerusalem unto Gaza : the same is
 27 desert. And he arose and went : and behold, a man
 of Ethiopia, a eunuch of great authority under Can-
 dace, queen of the Ethiopians, who was over all her
 treasure, who had come to Jerusalem for to worship ;
 28 and he was returning and sitting in his chariot, and
 29 was reading the prophet Isaiah. And the Spirit said
 unto Philip, Go near, and join thyself to this chariot.
 30 And Philip ran to him, and heard him reading Isaiah
 the prophet, and said, Understandest thou what thou
 31 readest ? And he said, How can I, except some one
 shall guide me ? And he besought Philip to come up
 32 and sit with him. Now the place of the scripture
 which he was reading was this,

⁴ Or, at noon

He was led as a sheep to the slaughter ;
 And as a lamb before his shearer is dumb,

So he openeth not his mouth :

In his humiliation his judgement was taken away: 33

His generation who shall declare ?

For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray 34 thee, of whom speaketh the prophet this? of himself, or of some other? And Philip opened his mouth, 35 and beginning from this scripture, preached unto him Jesus. And as they went on the way, they came unto 36 a certain water; and the eunuch saith, Behold, *here is* water; what doth hinder me to be baptized? ¹ And 38 he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came 39 up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. But Philip was found 40 at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

¹ Some ancient authorities insert, wholly or in part, ver. 37 *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

But Saul, yet breathing threatening and slaughter: 9 against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto 2 the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it 3 came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice 4 saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he *said*, I am 5 Jesus whom thou persecutest: but rise, and enter into 6 the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speech- 7 less, hearing the ²voice, but beholding no man. And 8 Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was 9 three days without sight, and did neither eat nor drink.

⁴ Or, *sound*

Now there was a certain disciple at Damascus, 10 named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here*, Lord. And the Lord *said* unto him, Arise, and go 11

to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way: for he is a ¹chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will shew him how many things he must suffer for my name's sake. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened.

¹ Gr. vessel of election.

And he was certain days with the disciples which were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

And when many days were fulfilled, the Jews took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him: but his disciples took him by night, and let him down through the wall, lowering him in a basket.

And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at

Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the ¹Grecian Jews; but they went about to kill him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

Gr. Hellenists.

So the church throughout all Judæa and Galilee and Samaria had peace, being ²edified; and, walking ³in the fear of the Lord and ³in the comfort of the Holy Ghost, was multiplied.

² *Gr. builded up.*

³ *Or by*

And it came to pass, as Peter went throughout all parts, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years; for he was palsied. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

⁴ *That is, Gazelle.*

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called ⁴Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, ³that she fell sick, and died: and when they had washed her, they laid her in an upper chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to come on unto us. And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. And it became known throughout all Joppa: and many believed on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

Now *there was* a certain man in Cæsarea, Cornelius: by name, a centurion of the band called the Italian

10

2 ^{band}, a devout man, and one that feared God with ^{Or, cohort}
all his house, who gave much alms to the people, and
3 prayed to God alway. He saw in a vision openly, as
it were about the ninth hour of the day, an angel of
God coming in unto him, and saying to him, Cor-
4 nelius. And he, fastening his eyes upon him, and
being affrighted, said, What is it, Lord? And he said
unto him, Thy prayers and thine alms are gone up for
5 a memorial before God. And now send men to
Joppa, and fetch one Simon, who is surnamed Peter :
6 he lodgeth with one Simon a tanner, whose house is
7 by the sea side. And when the angel that spake unto
him was departed, he called two of his household-
servants, and a devout soldier of them that waited on
8 him continually ; and having rehearsed all things
unto them, he sent them to Joppa.

9 Now on the morrow, as they were on their journey,
and drew nigh unto the city, Peter went up upon the
10 housetop to pray, about the sixth hour : and he be-
came hungry, and desired to eat : but while they made
11 ready, he fell into a trance ; and he beholdeth the
heaven opened, and a certain vessel descending, as it
were a great sheet, let down by four corners upon the
12 earth : wherein were all manner of fourfooted beasts
and creeping things of the earth and fowls of the hea-
13 ven. And there came a voice to him, Rise, Peter ;
14 kill and eat. But Peter said, Not so, Lord ; for I have
never eaten any thing that is common and unclean.
15 And a voice *came* unto him again the second time,
What God hath cleansed, make not thou common.
16 And this was done thrice : and straightway the vessel
was received up into heaven.

17 Now while Peter was much perplexed in himself
what the vision which he had seen might mean, be-
hold, the men that were sent by Cornelius, having
made inquiry for Simon's house, stood before the gate,
18 and called and asked whether Simon, which was sur-
19 named Peter, were lodging there. And while Peter
thought on the vision, the Spirit said unto him, Be-
20 hold, three men seek thee. But arise, and get thee
down, and go with them, nothing doubting : for I have
21 sent them. And Peter went down to the men, and
said, Behold, I am he whom ye seek : what is the

cause wherefore ye are come? And they said, Cor-²²
nelius a centurion, a righteous man and one that
feareth God, and well reported of by all the nation of
the Jews, was warned *of God* by a holy angel to send
for thee into his house, and to hear words from thee.
So he called them in and lodged them. ²³

¹ Some ancient
authorities read
he.

And on the morrow he arose and went forth with
them, and certain of the brethren from Joppa accom-
panied him. And on the morrow ¹they entered into ²⁴
Cæsarea. And Cornelius was waiting for them, having
called together his kinsmen and his near friends.
And when it came to pass that Peter entered, Corne-²⁵
lius met him, and fell down at his feet, and worshipped
him. But Peter raised him up, saying, Stand up; I ²⁶
myself also am a man. And as he talked with him, ²⁷
he went in, and findeth many come together: and he ²⁸
said unto them, Ye yourselves know ²how that it is an
unlawful thing for a man that is a Jew to join himself
or come unto one of another nation; and *yet* unto me
hath God shewed that I should not call any man
common or unclean: wherefore also I came without ²⁹
gainsaying, when I was sent for. I ask therefore
with what intent ye sent for me. And Cornelius ³⁰
said, Four days ago, until this hour, I was keeping the
ninth hour of prayer in my house; and behold, a man
stood before me in bright apparel, and saith, Cornelius, ³¹
thy prayer is heard, and thine alms are had in remem-
brance in the sight of God. Send therefore to Joppa, ³²
and call unto thee Simon, who is surnamed Peter;
he lodgeth in the house of Simon a tanner, by the sea
side. Forthwith therefore I sent to thee; and thou ³³
hast well done that thou art come. Now therefore
we are all here present in the sight of God, to hear all
things that have been commanded thee of the Lord.
And Peter opened his mouth, and said, ³⁴

² Or, *how un-
lawful it is for
a man &c.*

Of a truth I perceive that God is no respecter of
persons: but in every nation he that feareth him, and ³⁵
worketh righteousness, is acceptable to him. ³The ³⁶
word which he sent unto the children of Israel, preach-
ing ⁴good tidings of peace by Jesus Christ (he is Lord
of all)—that saying ye yourselves know, which was ³⁷
published throughout all Judæa, beginning from Gali-
lee, after the baptism which John preached; *even* Jesus ³⁸

³ Many ancient
authorities read
*He sent the
word unto.*

⁴ Or, *the gospel*

of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; 39 for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him 40 on a tree. Him God raised up the third day, and 41 gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, *even* to us, who did eat and drink with him after he 42 rose from the dead. And he charged us to preach unto the people, and to testify that this is he which is ordained of God *to be* the Judge of quick and dead. 43 To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost 45 fell on all them which heard the word. And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also 46 was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. 47 Then answered Peter, Can any man forbid the water, that these should not be baptized, which have received 48 the Holy Ghost as well as we? And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

11 1 Now the apostles and the brethren that were in Judæa heard that the Gentiles also had received the 2 word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended 3 with him, saying, Thou wentest in to men uncircum- 4 cised, and didst eat with them. But Peter began, and 5 expounded *the matter* unto them in order, saying, I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it 6 came even unto me: upon the which when I had fastened mine eyes, I considered, and saw the four- 7 footed beasts of the earth and wild beasts and creep- 8 ing things and fowls of the heaven. And I heard also 8 a voice saying unto me, Rise, Peter; kill and eat. But I said, Not so, Lord: for nothing common or unclean

hath ever entered into my mouth. But a voice⁹ answered a second time out of heaven, What God hath cleansed, make not thou common. And this¹⁰ was done thrice: and all were drawn up again into heaven. And behold, forthwith three men stood¹¹ before the house in which we were, having been sent from Cæsarea unto me. And the Spirit bade me go¹² with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house: and he told us how he had seen¹³ the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto thee words, whereby thou shalt¹⁴ be saved, thou and all thy house. And as I began¹⁵ to speak, the Holy Ghost fell on them, even as on us at the beginning. And I remembered the word¹⁶ of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized¹ with the Holy Ghost. If then God gave unto them the¹⁷ like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? And when they heard these things,¹⁸ they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

¹ Or, *in*

They therefore that were scattered abroad upon the¹⁹ tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some of²⁰ them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the² Greeks also, preaching the Lord Jesus. And the hand of the Lord²¹ was with them: and a great number that believed turned unto the Lord. And the report concerning²² them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who, when he was come, and had seen the²³ grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord: for he was a good man, and full of the Holy²⁴ Ghost and of faith: and much people was added unto the Lord. And he went forth to Tarsus to seek for²⁵ Saul: and when he had found him, he brought him²⁶

² Many ancient authorities read *Grecian Jews*.

²⁴ Some ancient authorities read *that they would cleave unto the purpose of their heart in the Lord*.

unto Antioch. And it came to pass, that even for a whole year they were gathered together ¹with the church, and taught much people; and that the disciples were called Christians first in Antioch. ¹ Gr. *in*.

27 Now in these days there came down prophets from 28 Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all ²the world: which came to pass in the days of Claudius. ² Gr. *the inhabited earth*.

29 And the disciples, every man according to his ability, determined to send ³relief unto the brethren that ³dwelt in Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul. ³ Gr. *for ministry*.

12 ¹ Now about that time Herod the king put forth his 2 hands to afflict certain of the church. And he killed 3 James the brother of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And *those* were the days of unleavened bread. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover 5 to bring him forth to the people. Peter therefore was kept in the prison: but prayer was made earnestly of 6 the church unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: 7 and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his 8 chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment 9 about thee, and follow me. And he went out, and followed; and he wist not that it was true which was 10 done ⁴by the angel, but thought he saw a vision. And ⁴ Or, *through* when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and 11 straightway the angel departed from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and

delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when ¹² he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. And when he knocked at the door of the gate, a ¹³ maid came to answer, named Rhoda. And when ¹⁴ she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. And they said unto her, Thou art mad. ¹⁵ But she confidently affirmed that it was even so. And they said, It is his angel. But Peter continued knock- ¹⁶ ing: and when they had opened, they saw him, and were amazed. But he, beckoning unto them with the ¹⁷ hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place. Now as soon as it was day, there was no small stir ¹⁸ among the soldiers, what was become of Peter. And ¹⁹ when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be ¹put to death. And he went down from Judæa to Cæsarea, and tarried there.

¹ Gr. *led away to death*

Now he was highly displeased with them of Tyre ²⁰ and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from the king's country. And upon a set day ²¹ Herod arrayed himself in royal apparel, and sat on the ²throne, and made an oration unto them. And ²² the people shouted, *saying*, The voice of a god, and not of a man. And immediately an angel of the Lord ²³ smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

² Or, *judgement-seat*

But the word of God grew and multiplied. ²⁴

³ Many ancient authorities read *to Jerusalem*.

And Barnabas and Saul returned ³from Jerusalem, ²⁵ when they had fulfilled their ministration, taking with them John whose surname was Mark.

Now there were at Antioch, in the church that was ¹ ¹³ *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and

- 2 Saul. And as they ministered to the Lord, and fasted,
 the Holy Ghost said, Separate me Barnabas and Saul
 3 for the work whereunto I have called them. Then,
 when they had fasted and prayed and laid their hands
 on them, they sent them away.
 4 So they, being sent forth by the Holy Ghost, went
 down to Seleucia; and from thence they sailed to
 5 Cyprus. And when they were at Salamis, they pro-
 claimed the word of God in the synagogues of the
 Jews: and they had also John as their attendant.
 6 And when they had gone through the whole island unto
 Paphos, they found a certain ¹sorcerer, a false prophet,
 7 a Jew, whose name was Bar-Jesus; which was with
 the proconsul, Sergius Paulus, a man of understanding.
 The same called unto him Barnabas and Saul, and
 8 sought to hear the word of God. But Elymas the
¹sorcerer (for so is his name by interpretation) with-
 stood them, seeking to turn aside the proconsul from
 9 the faith. But Saul, who is also *called* Paul, filled with
 10 the Holy Ghost, fastened his eyes on him, and said,
 O full of all guile and all villany, thou son of the
 devil, thou enemy of all righteousness, wilt thou not
 11 cease to pervert the right ways of the Lord? And
 now, behold, the hand of the Lord is upon thee, and
 thou shalt be blind, not seeing the sun ²for a season. ³Or, *until*
 And immediately there fell on him a mist and a dark-
 ness; and he went about seeking some to lead him
 12 by the hand. Then the proconsul, when he saw what
 was done, believed, being astonished at the teaching
 of the Lord.
 13 Now Paul and his company set sail from Paphos,
 and came to Perga in Pamphylia: and John departed
 14 from them and returned to Jerusalem. But they,
 passing through from Perga, came to Antioch of
 Pisidia; and they went into the synagogue on the
 15 sabbath day, and sat down. And after the reading of
 the law and the prophets the rulers of the synagogue
 sent unto them, saying, Brethren, if ye have any word
 16 of exhortation for the people, say on. And Paul stood
 up, and beckoning with the hand said,
 Men of Israel, and ye that fear God, hearken.
 17 The God of this people Israel chose our fathers, and
 exalted the people when they sojourned in the land of

¹Gr. *Magus*:
 as in Matt. ii. 1,
 7, 16.

¹ Many ancient authorities read *bare he them as a nursing-father in the wilderness.* See Deut. i. 31.

² Gr. *wills.*

³ Gr. *before the face of his entering in.*

Egypt, and with a high arm led he them forth out of it. And for about the time of forty years ¹suffered he their 18 manners in the wilderness. And when he had destroye 19 seven nations in the land of Canaan, he gave *them* their land for an inheritance, for about four hundred and fifty years : and after these things he gave *them* 20 judges until Samuel the prophet. And afterward they 21 asked for a king : and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. And when he had removed 22 him, he raised up David to be their king ; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do all my ²will. Of this man's seed hath God according 23 to promise brought unto Israel a Saviour, Jesus ; when 24 John had first preached ³before his coming the baptism of repentance to all the people of Israel. And as John 25 was fulfilling his course, he said, What suppose ye that I am ? I am not *he*. But behold, there cometh one after me, the shoes of whose feet I am not worthy to unloose. Brethren, children of the stock of Abraham, 26 and those among you that fear God, to us is the word of this salvation sent forth. For they that dwell in 27 Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him*. And 28 though they found no cause of death *in him*, yet asked they of Pilate that he should be slain. And when 29 they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead : 30 and he was seen for many days of them that came up 31 with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good 32 tidings of the promise made unto the fathers, how that 33 God hath fulfilled the same unto our children, in that he raised up Jesus ; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from 34 the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure *blessings* of David. Because he saith also in 35 another *psalm*, Thou wilt not give thy Holy One to

- 36 see corruption. For David, after he had ¹in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon *you*, which is spoken in the prophets;
- 41 Behold, ye despisers, and wonder, and ²perish; For I work a work in your days, A work which ye shall in no wise believe, if one declare it unto you. ¹Or, served his own generation by the counsel of God, fell on sleep
- 42 And as they went out, they besought that these words might be spoken to them the next sabbath.
- 43 Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.
- 44 And the next sabbath almost the whole city was gathered together to hear the word of ³God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and ⁴blasphemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. ²Or, vanish away
- 47 For so hath the Lord commanded us, *saying*, I have set thee for a light of the Gentiles, That thou shouldest be for salvation unto the uttermost part of the earth. ³Many ancient authorities read the Lord.
- 48 And as the Gentiles heard this, they were glad, and glorified the word of ³God: and as many as were ordained to eternal life believed. And the word of the Lord was spread abroad throughout all the region.
- 50 But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast ⁵them out of their borders. But they shook off the dust of their feet against them, and came unto Iconium. ⁴Or, railed

And the disciples were filled with joy and with the 52 Holy Ghost.

And it came to pass in Iconium, that they entered : 14 together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. But the Jews that were disobedient stirred 2 up the souls of the Gentiles, and made them evil affected against the brethren. Long time therefore 3 they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their hands. But 4 the multitude of the city was divided ; and part held with the Jews, and part with the apostles. And when 5 there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them, they became aware of it, and fled 6 unto the cities of Lycaonia, Lystra and Derbe, and the region round about : and there they preached the 7 gospel.

And at Lystra there sat a certain man, impotent in 8 his feet, a cripple from his mother's womb, who never had walked. The same heard Paul speaking : who, 9 fastening his eyes upon him, and seeing that he had faith to be ¹made whole, saith with a loud voice, Stand 10 upright on thy feet. And he leaped up and walked. And when the multitude saw what Paul had done, 11 they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, ²Jupiter ; 12 and Paul, ³Mercury, because he was the chief speaker. And the priest of ⁴Jupiter whose *temple* was before the 13 city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But 14 when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, Sirs, why do ye these 15 things ? We also are men of like ⁴passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is : who in the generations gone by suffered all the 16 nations to walk in their own ways. And yet he left 17 not himself without witness, in that he did good, and

¹ Or, *saved*

² Gr. *Zeus*.

³ Gr. *Hermes*.

⁴ Or, *nature*

gave you from heaven rains and fruitful seasons, filling
18 your hearts with food and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, sup-
20 posing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas
21 to Derbè. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch,
22 confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribu-
23 lations we must enter into the kingdom of God. And when they had appointed for them elders in every church, and had prayed with fasting, they commended
24 them to the Lord, on whom they had believed. And they passed through Pisidia, and came to Pamphylia.
25 And when they had spoken the word in Perga, they
26 went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had ful-
27 filled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had
28 opened a door of faith unto the Gentiles. And they tarried no little time with the disciples.

15 1 And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after
2 the custom of Moses, ye cannot be saved. And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about
3 this question. They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles:
4 and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with

them. But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up, and said unto them,

¹ Gr. from early days.

Brethren, ye know how that ¹a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying,

Brethren, hearken unto me: Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written,

After these things I will return, 16

And I will build again the tabernacle of David, which is fallen;

And I will build again the ruins thereof,

And I will set it up:

That the residue of men may seek after the Lord, 17

And all the Gentiles, upon whom my name is called,

² Or, who doeth these things which were known

Saith the Lord, ²who maketh these things known from the beginning of the world.

Wherefore my judgement is, that we trouble not them which from among the Gentiles turn to God; but that we ³write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is

³ Or, enjoin them

21 strangled, and from blood. For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely*, Judas called Barsabbas, and Silas,

23 chief men among the brethren: and they wrote *thus* by them, The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and

24 Syria and Cilicia, greeting: Forasmuch as we have heard that certain ¹which went out from us have troubled you with words, subverting your souls; to whom

¹ Some ancient authorities omit *which went out*.

25 we gave no commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and

26 Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore

27 Judas and Silas, who themselves also shall tell you the same things by word of mouth. For it seemed

28 good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that

29 ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

30 So they, when they were dismissed, came down to Antioch; and having gathered the multitude together,

31 they delivered the epistle. And when they had read it, they rejoiced for the ²consolation. And Judas and

² Or, *exhortation*

32 Silas, being themselves also prophets, ³exhorted the brethren with many words, and confirmed them. And

³ Or, *comforted*

33 after they had spent some time *there*, they were dismissed in peace from the brethren unto those that had

35 sent them forth.⁴ But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

⁴ Some ancient authorities insert, with variations, ver. 34 *But it seemed good unto Silas to abide there.*

36 And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city

wherein we proclaimed the word of the Lord, *and see*

37 how they fare. And Barnabas was minded to take with them John also, who was called Mark. But

Paul thought not good to take with them him who

withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord. And he went through Syria and Cilicia, firming the churches.

And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek. And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.

And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.

Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira,

one that worshipped God, heard us : whose heart the Lord opened, to give heed unto the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 And it came to pass, as we were going to the place of prayer, that a certain maid having ¹a spirit of divination met us, which brought her masters much gain ¹Gr. a spirit, a Python.

17 by soothsaying. The same following after Paul and us cried out, saying, These men are ²servants of the Most High God, which proclaim unto you ³the way ²Gr. bond-servants. ³Or, a way

18 of salvation. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

19 But when her masters saw that the hope of their gain was ⁴gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, ⁴Gr. come out.

20 and when they had brought them unto the ⁵magistrates, they said, These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being ⁵Gr. praters.

21 Romans. And the multitude rose up together against them: and the ⁶magistrates rent their garments off

22 them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast

23 them into prison, charging the jailor to keep them

24 safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the

25 stocks. But about midnight Paul and Silas were praying and singing hymns unto God, and the prison-

26 ers were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the

doors were opened; and every one's bands were

27 loosed. And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and

28 was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice,

29 saying, Do thyself no harm: for we are all here. And he called for lights, and sprang in, and, trembling for

30 fear, fell down before Paul and Silas, and brought

¹ Some ancient authorities read *God*.

² Gr. *a table*.

³ Or, *having*

believed God

⁴ Gr. *prayers*.

⁵ Gr. *lictors*.

them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set meat before them, and rejoiced greatly, with all his house, having believed in God.

But when it was day, the magistrates sent the serjeants, saying, Let those men go. And the jailor reported the words to Paul, saying, The magistrates have sent to let you go: now therefore come forth, and go in peace. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out. And the serjeants reported these words unto the magistrates: and they feared, when they heard that they were Romans; and they came and besought them; and when they had brought them out, they asked them to go away from the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

⁶ Or, *exhorted*

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures, opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ. And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying,

⁷ Or, *weeks*

These that have turned ¹the world upside down are ¹Gr. *the inhabited earth*.
 7 come hither also; whom Jason hath received: and
 these all act contrary to the decrees of Cæsar, saying
 8 that there is another king, *one* Jesus. And they trou-
 bled the multitudes and the rulers of the city, when
 9 they heard these things. And when they had taken
 security from Jason and the rest, they let them
 go.

10 And the brethren immediately sent away Paul and
 Silas by night unto Berœa: who when they were come
 11 thither went into the synagogue of the Jews. Now
 these were more noble than those in Thessalonica,
 in that they received the word with all readiness of
 mind, examining the scriptures daily, whether these
 12 things were so. Many of them therefore believed;
 also of the Greek women of honourable estate, and
 13 of men, not a few. But when the Jews of Thessalo-
 nica had knowledge that the word of God was pro-
 claimed of Paul at Berœa also, they came thither
 likewise, stirring up and troubling the multitudes.
 14 And then immediately the brethren sent forth Paul
 to go as far as to the sea: and Silas and Timothy
 15 abode there still. But they that conducted Paul
 brought him as far as Athens: and receiving a com-
 mandment unto Silas and Timothy that they should
 come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his
 spirit was provoked within him, as he beheld the city
 17 full of idols. So he reasoned in the synagogue with
 the Jews and the devout persons, and in the market-
 18 place every day with them that met with him. And
 certain also of the Epicurean and Stoic philosophers
 encountered him. And some said, What would this
 babblers say? other some, He seemeth to be a setter
 forth of strange ²gods: because he preached Jesus ²Gr. *demons*.

19 and the resurrection. And they took hold of him,
 and brought him ³unto ⁴the Areopagus, saying, May ²Or, *before*
 we know what this new teaching is, which is spoken ⁴Or, *the hill of Mars*
 20 by thee? For thou bringest certain strange things
 to our ears: we would know therefore what these
 21 things mean. (Now all the Athenians and the
 strangers sojourning there ⁵spent their time in noth- ⁵Or, *had leisure for nothing else*
 ing else, but either to tell or to hear some new

thing.) And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are somewhat ¹superstitious. For as I passed along, ²³ and observed the objects of your worship, I found also an altar with this inscription, ²TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. The God that made the world ²⁴ and all things therein, he, being Lord of heaven and earth, dwelleth not in ³temples made with hands; neither is he served by men's hands, as though he ²⁵ needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one ²⁶ every nation of men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation; that they should ²⁷ seek God, if haply they might feel after him, and find him, though he is not far from each one of us: for ²⁸ in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. Being then the offspring of ²⁹ God, we ought not to think that ⁴the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God ³⁰ overlooked; but now he ⁵commandeth men that they should all everywhere repent: inasmuch as he hath ³¹ appointed a day, in the which he will judge ⁶the world in righteousness ⁷by ⁸the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

¹ Or, *religious*

² Or, *TO THE UNKNOWN GOD.*

³ Or, *sanc-tuaries*

⁴ Or, *that which is divine*

⁵ Some ancient authorities read *declareth to men.*

⁶ Gr. *the inhabited earth.*

⁷ Gr. *in.*

⁸ Or, *a man*

Now when they heard of the resurrection of the ³² dead, some mocked; but others said, We will hear thee concerning this yet again. Thus Paul went out ³³ from among them. But certain men clave unto him, ³⁴ and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

After these things he departed from Athens, and ¹ came to Corinth. And he found a certain Jew named ² Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and because he was of the same ³

trade, he abode with them, and they wrought; for by
 4 their trade they were tentmakers. And he reasoned
 in the synagogue every sabbath, and ¹persuaded Jews ^{*1 Gr. sought to persuade.*}
 and Greeks.

5 But when Silas and Timothy came down from
 Macedonia, Paul was constrained by the word, testify-
 6 ing to the Jews that Jesus was the Christ. And when
 they opposed themselves, and ²blasphemed, he shook ^{*2 Or, railed*}
 out his raiment, and said unto them, Your blood *be*
 upon your own heads; I am clean: from henceforth
 7 I will go unto the Gentiles. And he departed thence,
 and went into the house of a certain man named Titus
 Justus, one that worshipped God, whose house joined
 8 hard to the synagogue. And Crispus, the ruler of the
 synagogue, ³believed in the Lord with all his house; ^{*3 Gr. believed the Lord.*}
 and many of the Corinthians hearing believed, and
 9 were baptized. And the Lord said unto Paul in the
 night by a vision, Be not afraid, but speak, and hold
 10 not thy peace: for I am with thee, and no man shall
 set on thee to harm thee: for I have much people in
 11 this city. And he dwelt *there* a year and six months,
 teaching the word of God among them.

12 But when Gallio was proconsul of Achaia, the Jews
 with one accord rose up against Paul, and brought
 13 him before the judgement-seat, saying, This man per-
 14 suadeth men to worship God contrary to the law. But
 when Paul was about to open his mouth, Gallio said
 unto the Jews, If indeed it were a matter of wrong
 or of wicked villany, O ye Jews, reason would that I
 15 should bear with you: but if they are questions about
 words and names and your own law, look to it your-
 selves; I am not minded to be a judge of these mat-
 16 ters. And he drave them from the judgement-seat.
 17 And they all laid hold on Sosthenes, the ruler of the
 synagogue, and beat him before the judgement-seat.
 And Gallio cared for none of these things.

18 And Paul, having tarried after this yet many days,
 took his leave of the brethren, and sailed thence for
 Syria, and with him Priscilla and Aquila; having shorn
 19 his head in Cenchreæ: for he had a vow. And they
 came to Ephesus, and he left them there: but he him-
 self entered into the synagogue, and reasoned with the
 20 Jews. And when they asked him to abide a longer

time, he consented not ; but taking his leave of them, 21 and saying, I will return again unto you, if God will, he set sail from Ephesus. And when he had landed 22 at Cæsarea, he went up and saluted the church, and went down to Antioch. And having spent some time 23 *there*, he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.

¹ Or, *an eloquent man*

² Gr. *taught by word of mouth.*

³ Or, *helped much through grace them which had believed*

⁴ Or, *showing publicly*

Now a certain Jew named Apollos, an Alexandrian 24 by race, ¹a learned man, came to Ephesus ; and he was mighty in the scriptures. This man had been 25 ²instructed in the way of the Lord ; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John : and 26 he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully. And when he was minded to pass over into 27 Achaia, the brethren encouraged him, and wrote to the disciples to receive him : and when he was come, he ³helped them much which had believed through grace : for he powerfully confuted the Jews, *'and that* pub- 28 *licly*, shewing by the scriptures that Jesus was the Christ.

⁵ Or, *there is a Holy Ghost*

And it came to pass, that, while Apollos was at Cor- 19 inth, Paul having passed through the upper country came to Ephesus, and found certain disciples : and he 2 said unto them, Did ye receive the Holy Ghost when ye believed ? And they *said* unto him, Nay, we did not so much as hear whether ⁴the Holy Ghost was *given*. And he said, Into what then were ye bap- 3 tized ? And they said, Into John's baptism. And 4 Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus. And when they heard this, they were bap- 5 tized into the name of the Lord Jesus. And when 6 Paul had laid his hands upon them, the Holy Ghost came on them ; and they spake with tongues, and prophesied. And they were in all about twelve 7 men.

And he entered into the synagogue, and spake 8 boldly for the space of three months, reasoning and

persuading *as to* the things concerning the kingdom of
 9 God. But when some were hardened and disobedient,
 speaking evil of the Way before the multitude, he de-
 parted from them, and separated the disciples, reason-
 10 ing daily in the school of Tyrannus. And this con-
 tinued for the space of two years; so that all they
 which dwelt in Asia heard the word of the Lord, both
 11 Jews and Greeks. And God wrought special ¹miracles ¹Gr. *powers*.
 12 by the hands of Paul: insomuch that unto the sick
 were carried away from his body handkerchiefs or
 aprons, and the diseases departed from them, and the
 13 evil spirits went out. But certain also of the strolling
 Jews, exorcists, took upon them to name over them
 which had the evil spirits the name of the Lord Jesus,
 saying, I adjure you by Jesus whom Paul preacheth.
 14 And there were seven sons of one Sceva, a Jew, a
 15 chief priest, which did this. And the evil spirit an-
 swered and said unto them, Jesus I ²know, and Paul ²Or, *recognise*
 16 I know; but who are ye? And the man in whom
 the evil spirit was leaped on them, and mastered both
 of them, and prevailed against them, so that they fled
 17 out of that house naked and wounded. And this be-
 came known to all, both Jews and Greeks, that dwelt
 at Ephesus; and fear fell upon them all, and the name
 18 of the Lord Jesus was magnified. Many also of them
 that had believed came, confessing, and declaring their
 19 deeds. And not a few of them that practised ³curious ³Or, *magical*
 arts brought their books together, and burned them in
 the sight of all: and they counted the price of them,
 20 and found it fifty thousand pieces of silver. So might-
 ily grew the word of the Lord and prevailed.
 21 Now after these things were ended, Paul purposed
 in the spirit, when he had passed through Macedonia
 and Achaia, to go to Jerusalem, saying, After I have
 22 been there, I must also see Rome. And having sent
 into Macedonia two of them that ministered unto him,
 Timothy and Erastus, he himself stayed in Asia for a
 while.
 23 And about that time there arose no small stir con-
 24 cerning the Way. For a certain man named Demetrius,
 a silversmith, which made silver shrines of ⁴Diana, ⁴Gr. *Artemis*.
 25 brought no little business unto the craftsmen; whom
 he gathered together, with the workmen of like occu-

pation, and said, Sirs, ye know that by this business we have our wealth. And ye see and hear, that not ²⁶ alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: and not only is there danger that this our trade ²⁷ come into disrepute; but also that the temple of the great goddess ¹Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and ²the world worshippeth. And when ²⁸ they heard this, they were filled with wrath, and cried out, saying, Great *is* ¹Diana of the Ephesians. And ²⁹ the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And when Paul was minded to ³⁰ enter in unto the people, the disciples suffered him not. And certain also of the ³chief officers of Asia, ³¹ being his friends, sent unto him, and besought him not to adventure himself into the theatre. Some ³² therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together. ⁴And they ³³ brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. But when they perceived that he was a Jew, all with ³⁴ one voice about the space of two hours cried out, Great *is* ¹Diana of the Ephesians. And when the townclerk ³⁵ had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great ⁵Diana, and of the *image* which fell down from ⁶Jupiter? Seeing then that these things cannot be gainsaid, ye ³⁶ ought to be quiet, and to do nothing rash. For ye ³⁷ have brought *hither* these men, which are neither robbers of temples nor blasphemers of our goddess. If ³⁸ therefore Demetrius, and the craftsmen that are with him, have a matter against any man, ⁶the courts are open, and there are proconsuls: let them accuse one another. But if ye seek any thing about other matters, ³⁹ it shall be settled in the regular assembly. For indeed ⁴⁰ we are in danger to be ⁷accused concerning this day's

¹ Gr. *Artemis*.

² Gr. *the inhabited earth*.

³ Gr. *Aniarchs*.

⁴ Or, *And some of the multitude instructed Alexander*

⁵ Or, *heaven*

⁶ Or, *court days are kept*

⁷ Or, *accused of riot concerning this day*

riot, there being no cause *for it*: and as touching it we shall not be able to give account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

20 1 And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of 2 them, and departed for to go into Macedonia. And when he had gone through those parts, and had given 3 them much exhortation, he came into Greece. And when he had spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through Macedonia. And there accompanied him ¹as far as Asia Sopater of Berea, *the son* of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and 5 Trophimus. But these ²had gone before, and were 6 waiting for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

¹ Many ancient authorities omit *as far as Asia*.

² Many ancient authorities read *came, and were waiting*.

7 And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. And there were many lights in the upper chamber, where we were 9 gathered together. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third 10 story, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Make ye no 11 ado; for his life is in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, 12 so he departed. And they brought the lad alive, and were not a little comforted.

13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go ³by land. And when 14 he met us at Assos, we took him in, and came to 15 Mitylene. And sailing from thence, we came the following day over against Chios; and the next day

³ Or, *on foot*

¹ Many ancient authorities insert *having tarried at Trogyllium.*

we touched at Samos; and ¹the day after we came to Miletus. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

² Or, *presbyters*

And from Miletus he sent to Ephesus, and called ¹⁷ to him the ²elders of the church. And when they ¹⁸ were come to him, he said unto them,

³ Many ancient authorities omit *Christ.*

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and ¹⁹ with tears, and with trials which befell me by the plots of the Jews: how that I shrank not from declaring unto ²⁰ you anything that was profitable, and teaching you publicly, and from house to house, testifying both to ²¹ Jews and to Greeks repentance toward God, and faith toward our Lord Jesus ³Christ. And now, behold, I ²² go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy ²³ Ghost testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life ²⁴ of any account, as dear unto myself, ⁴so that I may accomplish my course, and the ministry which I receive from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye ²⁵ all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto ²⁶ you this day, that I am pure from the blood of all men.

⁴ Or, *in comparison of accomplishing my course*

For I shrank not from declaring unto you the whole ²⁷ counsel of God. Take heed unto yourselves, and to ²⁸ all the flock, in the which the Holy Ghost hath made you ⁵bishops, to feed the church of ⁶God, which he ⁷purchased with his own blood. I know that after my ²⁹ departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves ³⁰ shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears.

⁵ Or, *overseers*

⁶ Many ancient authorities read *the Lord.*

⁷ Gr. *acquired.*

⁸ Some ancient authorities read *the Lord.*

And now I commend you to ⁸God, and to the word of ³² his grace, which is able to build *you* up, and to give *you* the inheritance among all them that are sanctified. I coveted no man's silver, or gold, or apparel. Ye ^{33,34}

yourselves know that these hands ministered unto my
35 necessities, and to them that were with me. In all
things I gave you an example, how that so labouring
ye ought to help the weak, and to remember the words
of the Lord Jesus, how he himself said, It is more
blessed to give than to receive.

36 And when he had thus spoken, he kneeled down,
37 and prayed with them all. And they all wept sore,
38 and fell on Paul's neck, and kissed him, sorrowing
most of all for the word which he had spoken, that
they should behold his face no more. And they
brought him on his way unto the ship.

21 1 And when it came to pass that we were parted from
them, and had set sail, we came with a straight course
unto Cos, and the next day unto Rhodes, and from
2 thence unto Patara : and having found a ship cross-
ing over unto Phœnicia, we went aboard, and set
3 sail. And when we had come in sight of Cyprus,
leaving it on the left hand, we sailed unto Syria, and
landed at Tyre : for there the ship was to unlade her
4 burden. And having found the disciples, we tarried
there seven days : and these said to Paul through the
5 Spirit, that he should not set foot in Jerusalem. And
when it came to pass that we had accomplished the
days, we departed and went on our journey ; and they
all, with wives and children, brought us on our way,
till we were out of the city : and kneeling down on
6 the beach, we prayed, and bade each other farewell ;
and we went on board the ship, but they returned home
again.

7 And when we had finished the voyage from Tyre,
we arrived at Ptolemais ; and we saluted the brethren,
8 and abode with them one day. And on the morrow
we departed, and came unto Cæsarea : and entering
into the house of Philip the evangelist, who was one
9 of the seven, we abode with him. Now this man had
10 four daughters, virgins, which did prophesy. And as
we tarried there 'many days, there came down from

11 Judæa a certain prophet, named Agabus. And coming
to us, and taking Paul's girdle, he bound his own feet
and hands, and said, Thus saith the Holy Ghost, So
shall the Jews at Jerusalem bind the man that owneth
this girdle, and shall deliver him into the hands of the

¹ Or, some

Gentiles. And when we heard these things, both we ¹² and they of that place besought him not to go up to Jerusalem. Then Paul answered, What do ye, weeping ¹³ and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be per- ¹⁴ suaded, we ceased, saying, The will of the Lord be done.

¹ Or, *made ready*

And after these days we ¹ took up our baggage, and ¹⁵ went up to Jerusalem. And there went with us also ¹⁶ *certain* of the disciples from Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.

² Gr. *myriads*.

And when we were come to Jerusalem, the brethren ¹⁷ received us gladly. And the day following Paul went ¹⁸ in with us unto James; and all the elders were present. And when he had saluted them, he rehearsed one by ¹⁹ one the things which God had wrought among the Gentiles by his ministry. And they, when they heard ²⁰ it, glorified God; and they said unto him, Thou seest, brother, how many ² thousands there are among the Jews of them which have believed; and they are all zealous for the law: and they have been informed con- ²¹ cerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs. What is it therefore? they will certainly hear ²² that thou art come. Do therefore this that we say to ²³ thee: We have four men which have a vow on them; these take, and purify thyself with them, and be at ²⁴ charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law. But as touching the Gentiles which have believed, ²⁵ we ³ wrote, giving judgement that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication. Then Paul ⁴ took the men, and the next day ²⁶ purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

³ Or, *enjoined*
Many ancient
authorities read
sent.

⁴ Or, *took the men the next day, and purifying himself &c.*

And when the seven days were almost completed, ²⁷

the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands on him, 28 crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this 29 holy place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed 30 that Paul had brought into the temple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the 31 temple: and straightway the doors were shut. And as they were seeking to kill him, tidings came up to the ¹chief captain of the ²band, that all Jerusalem was in 32 confusion. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off 33 beating Paul. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what 34 he had done. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him 35 to be brought into the castle. And when he came upon the stairs, so it was, that he was borne of the 36 soldiers for the violence of the crowd; for the multitude of the people followed after, crying out, Away with him.

37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? 38 Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilder- 39 ness the four thousand men of the Assassins? But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to 40 speak unto the people. And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

22. 1 Brethren and fathers, hear ye the defence which I now make unto you.

¹ Or, military
tribune
Gr. *chiliarch*;
and so throughout
this book.
² Or, cohort

And when they heard that he spake unto them in 2
the Hebrew language, they were the more quiet : and
he saith,

I am a Jew, born in Tarsus of Cilicia, but brought up 3
in this city, at the feet of Gamaliel, instructed accord-
ing to the strict manner of the law of our fathers, being
zealous for God, even as ye all are this day : and 4
I persecuted this Way unto the death, binding and
delivering into prisons both men and women. As also 5
the high priest doth bear me witness, and all the
estate of the elders : from whom also I received letters
unto the brethren, and journeyed to Damascus, to
bring them also which were there unto Jerusalem in
bonds, for to be punished. And it came to pass, that, 6
as I made my journey, and drew nigh unto Damascus,
about noon, suddenly there shone from heaven a
great light round about me. And I fell unto the 7
ground, and heard a voice saying unto me, Saul, Saul,
why persecutest thou me ? And I answered, Who 8
art thou, Lord ? And he said unto me, I am Jesus
of Nazareth, whom thou persecutest. And they that 9
were with me beheld indeed the light, but they heard
not the voice of him that spake to me. And I said, 10
What shall I do, Lord ? And the Lord said unto me,
Arise, and go into Damascus ; and there it shall be
told thee of all things which are appointed for thee
to do. And when I could not see for the glory of 11
that light, being led by the hand of them that were
with me, I came into Damascus. And one Ananias, 12
a devout man according to the law, well reported of
by all the Jews that dwelt there, came unto me, and 13
standing by me said unto me, Brother Saul, receive
thy sight. And in that very hour I ¹looked up on
him. And he said, The God of our fathers hath 14
appointed thee to know his will, and to see the
Righteous One, and to hear a voice from his mouth.
For thou shalt be a witness for him unto all men of 15
what thou hast seen and heard. And now why tar- 16
riest thou ? arise, and be baptized, and wash away thy
sins, calling on his name. And it came to pass, that, 17
when I had returned to Jerusalem, and while I prayed
in the temple, I fell into a trance, and saw him saying 18
unto me, Make haste, and get thee quickly out of

¹ Or, *received
my sight and
looked upon
him*

Jerusalem: because they will not receive of thee
19 testimony concerning me. And I said, Lord, they
themselves know that I imprisoned and beat in every
20 synagogue them that believed on thee: and when the
blood of Stephen thy witness was shed, I also was
standing by, and consenting, and keeping the gar-
21 ments of them that slew him. And he said unto me,
Depart: for I will send thee forth far hence unto the
Gentiles.

22 And they gave him audience unto this word; and
they lifted up their voice, and said, Away with such
a fellow from the earth: for it is not fit that he should
23 live. And as they cried out, and threw off their gar-
24 ments, and cast dust into the air, the chief captain
commanded him to be brought into the castle, bid-
ding that he should be examined by scourging, that
he might know for what cause they so shouted against
25 him. And when they had tied him up ¹with the thongs, ¹Or, for
Paul said unto the centurion that stood by, Is it law-
ful for you to scourge a man that is a Roman, and un-
26 condemned? And when the centurion heard it, he
went to the chief captain, and told him, saying, What
27 art thou about to do? for this man is a Roman. And
the chief captain came, and said unto him, Tell me,
28 art thou a Roman? And he said, Yea. And the
chief captain answered, With a great sum obtained I
this citizenship. And Paul said, But I am *a Roman*
29 born. They then which were about to examine him
straightway departed from him: and the chief captain
also was afraid, when he knew that he was a Roman,
and because he had bound him.

30 But on the morrow, desiring to know the certainty,
wherefore he was accused of the Jews, he loosed him,
and commanded the chief priests and all the council
to come together, and brought Paul down, and set him
before them.

23: And Paul, looking stedfastly on the council, said,
Brethren, I have lived before God in all good con-
2 science until this day. And the high priest Ananias
commanded them that stood by him to smite him on
3 the mouth. Then said Paul unto him, God shall smite
thee, thou whited wall: and sittest thou to judge me
according to the law, and commandest me to be smit-

ten contrary to the law? And they that stood by ⁴ said, Revilest thou God's high priest? And Paul said, ⁵ I wist not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of thy people. But when Paul perceived that the one part ⁶ were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And when he had so ⁷ said, there arose a dissension between the Pharisees and Sadducees: and the assembly was divided. For ⁸ the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great clamour: and some of the ⁹ scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel? And ¹⁰ when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

And the night following the Lord stood by him, and ¹¹ said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

And when it was day, the Jews banded together, ¹² and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which made this con- ¹³ spiracy. And they came to the chief priests and the ¹⁴ elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. Now therefore do ye with the council signify to the ¹⁵ chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near, are ready to slay him. But ¹⁶ Paul's sister's son heard of their lying in wait, ¹and he came and entered into the castle, and told Paul. And ¹⁷ Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something to tell him. So he took him, and ¹⁸ brought him to the chief captain, and saith, Paul the

¹ Or, *having come in upon them, and he entered &c.*

prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say
 19 to thee. And the chief captain took him by the hand, and going aside asked him privately, What is that
 20 thou hast to tell me? And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire some-
 21 what more exactly concerning him. Do not thou therefore yield unto them : for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him : and now are they ready,
 22 looking for the promise from thee. So the chief captain let the young man go, charging him, Tell no man
 23 that thou hast signified these things to me. And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two
 24 hundred, at the third hour of the night : and *he bade them* provide beasts, that they might set Paul thereon,
 25 and bring him safe unto Felix the governor. And he wrote a letter after this form :

26 Claudius Lysias unto the most excellent governor
 27 Felix, greeting. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learn-
 28 ed that he was a Roman. And desiring to know the cause wherefore they accused him, ¹I brought him
 29 down unto their council : whom I found to be accused about questions of their law, but to have nothing laid
 30 to his charge worthy of death or of bonds. And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.²

¹ Some ancient authorities omit *I brought him down unto their council.*

31 So the soldiers, as it was commanded them, took
 32 Paul, and brought him by night to Antipatris. But on the morrow they left the horsemen to go with him,
 33 and returned to the castle : and they, when they came to Cæsarea, and delivered the letter to the governor,
 34 presented Paul also before him. And when he had read it, he asked of what province he was ; and when
 35 he understood that he was of Cilicia, I will hear thy cause, said he, when thine accusers also are come :

² Many ancient authorities add *Farewell.*

¹ Or, *Prætorium*.

and he commanded him to be kept in Herod's palace.

And after five days the high priest Ananias came down with certain elders, and *with* an orator, one Tertullus; and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, we accept it in all ways and in all places, most excellent Felix, with all thankfulness. But, that I be not further tedious unto thee, I intreat thee to hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who moreover assayed to profane the temple: on whom also we laid hold: from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him. And the Jews also joined in the charge, affirming that these things were so.

² Or, *the inhabited earth*.

³ Some ancient authorities insert and we would have judged him according to our law.
⁷ But the chief captain Lysias came, and with great violence took him away out of our hands.
⁸ Commanding his accusers to come before thee.

And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defence: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now accuse me. But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets: having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. Herein do I also exercise myself to have a conscience void of offence toward God and men alway. Now after many years I came to bring alms to my nation, and offerings: amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but *there were* certain Jews from

⁴ Or, *heresy*

⁵ Or, *accept*

⁶ Or, *some*

⁷ Or, *in presenting which*

19 Asia—who ought to have been here before thee, and
 20 to make accusation, if they had aught against me. Or
 else let these men themselves say what wrong-doing
 21 they found, when I stood before the council, except
 it be for this one voice, that I cried standing among
 them, Touching the resurrection of the dead I am
 called in question before you this day.

22 But Felix, having more exact knowledge concern-
 ing the Way, deferred them, saying, When Lysias the
 chief captain shall come down, I will determine your
 23 matter. And he gave order to the centurion that he
 should be kept in charge, and should have indulgence;
 and not to forbid any of his friends to minister unto
 him.

24 But after certain days, Felix came with Drusilla,¹ his
 wife, which was a Jewess, and sent for Paul, and heard
 25 him concerning the faith in Christ Jesus. And as he
 reasoned of righteousness, and ²temperance, and the
 judgement to come, Felix was terrified, and answered,
 Go thy way for this time; and when I have a conve-
 26 nient season, I will call thee unto me. He hoped
 withal that money would be given him of Paul: where-
 fore also he sent for him the oftener, and communed
 27 with him. But when two years were fulfilled, Felix
 was succeeded by Porcius Festus; and desiring to
 gain favour with the Jews, Felix left Paul in bonds.

25 ¹ Festus therefore, ³having come into the province, ³Or, having
 after three days went up to Jerusalem from Cæsarea. ³entered upon
 2 And the chief priests and the principal men of the ³his province
 Jews informed him against Paul; and they besought
 3 him, asking favour against him, that he would send
 for him to Jerusalem; laying wait to kill him on the
 4 way. Howbeit Festus answered, that Paul was kept
 in charge at Cæsarea, and that he himself was about
 5 to depart *thither* shortly. Let them therefore, saith
 he, which are of power among you, go down with me,
 and if there is anything amiss in the man, let them
 accuse him.

6 And when he had tarried among them not more
 than eight or ten days, he went down unto Cæsarea;
 and on the morrow he sat on the judgement-seat, and
 7 commanded Paul to be brought. And when he was
 come, the Jews which had come down from Jerusa-

lem stood round about him, bringing against him many and grievous charges, which they could not prove; while Paul said in his defence, Neither against 8 the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all. But Festus, desiring to 9 gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? But Paul said, I am standing 10 before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. If then I am a wrong-doer, 11 and have committed any thing worthy of death, I refuse not to die: but if none of those things is *true*, whereof these accuse me, no man can ¹give me up unto them. I appeal unto Cæsar. Then Festus, 12 when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

¹ Gr. *grant me by favour*: and so in ver. 16.

² Or, *having saluted*

Now when certain days were passed, Agrippa the 13 king and Bernice arrived at Cæsarea, ²and saluted Festus. And as they tarried there many days, Festus 14 laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix: about whom, 15 when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, asking for sentence against him. To whom I answered, that it is not the 16 custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him. When therefore they 17 were come together here, I made no delay, but on the next day sat down on the judgement-seat, and commanded the man to be brought. Concerning 18 whom, when the accusers stood up, they brought no charge of such evil things as I supposed; but had 19 certain questions against him of their own ³religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. And I, being perplexed how to inquire 20 concerning these things, asked whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be kept for the de- 21 cision of ⁴the emperor, I commanded him to be kept till I should send him to Cæsar. And Agrippa *said* 22

³ Or, *superstition*

⁴ Gr. *the Augustus*.

unto Festus, I also ¹could wish to hear the man myself. To-morrow, saith he, thou shalt hear him. ¹Or, *wish*

- 23 So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus
24 Paul was brought in. And Festus saith, King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying
25 that he ought not to live any longer. But I found that he had committed nothing worthy of death : and as he himself appealed to ²the emperor I determined to send
26 him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write.
27 For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

28 ¹ And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence :

- 2 I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the
3 things whereof I am accused by the Jews : ³especially because thou art expert in all customs and questions which are among the Jews : wherefore I beseech thee
4 to hear me patiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews ;
5 having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of
6 our religion I lived a Pharisee. And now I stand *here* to be judged for the hope of the promise made of
7 God unto our fathers ; unto which *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. And concerning this hope I am accused by
8 the Jews, O king ! Why is it judged incredible with
9 you, if God doth raise the dead ? I verily thought with myself, that I ought to do many things contrary
10 to the name of Jesus of Nazareth. And this I also did in Jerusalem : and I both shut up many of the

²Gr. *the Augustus.*

³Or, *because thou art especially expert*

¹ Or, *On which*
er, and

² Gr. *goads*.

³ Many ancient
authorities read
which thou hast
seen.

⁴ Or, *to turn*
them

⁵ Or, *their*
repentance

⁶ Or, *if*
Or, whether

⁷ Or, *is subject*
to suffering

saints in prison, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them often-¹¹ times in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. ¹²Where- upon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, ¹³I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen ¹⁴to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against ²the goad. And I said, Who art thou, Lord? And the Lord said, ¹⁵I am Jesus whom thou persecutest. But arise, and ¹⁶stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things ³wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering ¹⁷thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, ⁴that they may turn ¹⁸from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Wherefore, O king Agrippa, I was not ¹⁹disobedient unto the heavenly vision: but declared ²⁰both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of ⁵repentance. For this cause ²¹the Jews seized me in the temple, and assayed to kill me. Having therefore obtained the help that is from ²²God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; ⁶how that the Christ ²³⁷must suffer, *and* ⁸how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

And as he thus made his defence, Festus saith with ²⁴a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, I am not ²⁵mad, most excellent Festus; but speak forth words of

26 truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; 27 for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa *said* unto Paul, With but little persuasion thou wouldest fain make me a Christian. 27 And Paul *said*, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

30 And the king rose up, and the governor, and Bernice, 31 and they that sat with them: and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

27 1 And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan

2 ¹band. And embarking in a ship of Adramyttium, ¹ Or, cohort

which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of

3 Thessalonica, being with us. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and ²refresh

4 himself. And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were ¹ Gr. receive attention.

5 contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra,

6 a city of Lycia. And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein.

7 And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not

³further suffering us, we sailed under the lee of Crete, ² Or, suffering us to get there

8 over against Salmone; and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

9 And when much time was spent, and the voyage was now dangerous, because the Fast was now already

10 gone by, Paul admonished them, and said unto them, Sirs, I perceive that the voyage will be with injury and

much loss, not only of the lading and the ship, but

also of our lives. But the centurion gave more heed ¹¹ to the master and to the owner of the ship, than to those things which were spoken by Paul. And be- ¹² cause the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phoenix, and winter *there*; *which* is a haven of Crete, looking 'north-east and south-east. And when the south wind blew softly, ¹³ supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. But after no long time there beat down from it a tem- ¹⁴ pestuous wind, which is called Euraquilo: and when ¹⁵ the ship was caught, and could not face the wind, we gave way *to it*, and were driven. And running under ¹⁶ the lee of a small island called ²Cauda, we were able, with difficulty, to secure the boat: and when they had ¹⁷ hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as we ¹⁸ laboured exceedingly with the storm, the next day they began to throw *the freight* overboard; and the third ¹⁹ day they cast out with their own hands the ³tackling of the ship. And when neither sun nor stars shone ²⁰ upon *us* for many days, and no small tempest lay on *us*, all hope that we should be saved was now taken away. And when they had been long without food, ²¹ then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer: ²² for there shall be no loss of life among you, but *only* of the ship. For there stood by me this night an ²³ angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Cæ- ²⁴ sar: and lo, God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I ²⁵ believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must be cast upon a ²⁶ certain island.

¹ Gr. *down the south-west wind and down the north-west wind.*

² Many ancient authorities read *Clauda*.

³ Or, *furniture*

But when the fourteenth night was come, as we were ²⁷ driven to and fro in the *sea of Adria*, about midnight the sailors surmised that they were drawing near to some country; and they sounded, and found twenty ²⁸

- fathoms : and after a little space, they sounded again,
 29 and found fifteen fathoms. And fearing lest haply we
 should be cast ashore on rocky ground, they let go
 four anchors from the stern, and ¹wished for the day. ¹Or, *prayed*
 30 And as the sailors were seeking to flee out of the ship,
 and had lowered the boat into the sea, under colour
 as though they would lay out anchors from the fore-
 31 ship, Paul said to the centurion and to the soldiers,
 Except these abide in the ship, ye cannot be saved.
 32 Then the soldiers cut away the ropes of the boat, and
 33 let her fall off. And while the day was coming on, Paul
 besought them all to take some food, saying, This day
 is the fourteenth day that ye wait and continue fasting,
 34 having taken nothing. Wherefore I beseech you to take
 some food : for this is for your safety : for there shall
 35 not a hair perish from the head of any of you. And
 when he had said this, and had taken bread, he gave
 thanks to God in the presence of all : and he brake it,
 36 and began to eat. Then were they all of good cheer,
 37 and themselves also took food. And we were in all
 in the ship ²two hundred threescore and sixteen souls. ²Some ancient
 38 And when they had eaten enough; they lightened the ^{about threescore}
 39 ship, throwing out the wheat into the sea. And when ^{and sixteen}
 it was day, they knew not the land : but they per- ^{souls.}
 ceived a certain bay with a beach, and they took coun-
 40 sel whether they could ³drive the ship upon it. And ³Some ancient
 casting off the anchors, they left them in the sea, at ^{authorities read}
 the same time loosing the bands of the rudders; ^{bring the ship}
 and hoisting up the foresail to the wind, they made ^{safe to shore.}
 41 for the beach. But lighting upon a place where two
 seas met, they ran the vessel aground; and the fore-
 ship struck and remained unmoveable, but the stern
 42 began to break up by the violence *of the waves*. And
 the soldiers' counsel was to kill the prisoners, lest any
 43 *of them* should swim out, and escape. But the cen-
 turion, desiring to save Paul, stayed them from their
 purpose; and commanded that they which could
 swim should cast themselves overboard, and get first
 44 to the land : and the rest, some on planks, and some
 on *other* things from the ship. And so it came to
 pass, that they all escaped safe to the land.
 28 ¹ And when we were escaped, then we knew that ⁴Some ancient
 2 the island was called ^{Melitene.} ⁴*Melita*. And the barbarians

¹ Or, *from the heat*

shewed us no common kindness : for they kindled a fire, and received us all, because of the present rain, and because of the cold. But when Paul had gathered ³ a bundle of sticks, and laid them on the fire, a viper came out ⁴ by reason of the heat, and fastened on his hand. And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live. Howbeit he shook off the beast into the fire, and took ⁵ no harm. But they expected that he would have ⁶ swollen, or fallen down dead suddenly : but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

Now in the neighbourhood of that place were lands ⁷ belonging to the chief man of the island, named Publius ; who received us, and entertained us three days courteously. And it was so, that the father of Publius ⁸ lay sick of fever and dysentery : unto whom Paul entered in, and prayed, and laying his hands on him healed him. And when this was done, the rest also ⁹ which had diseases in the island came, and were cured : who also honoured us with many honours ; ¹⁰ and when we sailed, they put on board such things as we needed.

¹¹ Gr. *Dioscuri*.

And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was ¹² The Twin Brothers. And touching at Syracuse, ¹³ we tarried there three days. And from thence we ¹⁴ made a circuit, and arrived at Rhegium : and after one day a south wind sprang up, and on the second day we came to Puteoli : where we found brethren, ¹⁵ and were intreated to tarry with them seven days : and so we came to Rome. And from thence the ¹⁶ brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns : whom when Paul saw, he thanked God, and took courage.

¹⁷ Some ancient authorities insert *the centurion delivered the prisoners to the captain of the prætorian guard : but.*

¹⁸ Or, *those that were of the Jews first*

And when we entered into Rome, ¹⁹ Paul was suffered to abide by himself with the soldier that guarded him.

And it came to pass, that after three days he called ²⁰ together ²¹ those that were the chief of the Jews : and

when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans : who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. For this cause therefore did I ¹intreat you to see and to speak with *me* : for because of the hope of Israel I am bound with this chain. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire to hear of thee what thou thinkest : for as concerning this sect, it is known to us that everywhere it is spoken against.

And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. And some believed the things which were spoken, and some disbelieved. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost ²by Isaiah the prophet unto your fathers, ³Or, through

saying,
Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive :

For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.³

¹ Or, call for you, to see and to speak with you

² Some ancient authorities insert ver. 29. And when he had said these words, the Jews departed, having much disputing among themselves.

And he abode two whole years in his own hired ³⁰ dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things ³¹ concerning the Lord Jesus Christ with all boldness, none forbidding him.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

¹ Gr. *bond-servant*.

² Or, *through*

³ Gr. *determined*.

⁴ Or, *in*

⁵ Or, *to the faith*

⁶ Or, *because*

⁷ Gr. *in*.

PAUL, a ¹servant of Jesus Christ, called *to be* an ¹ apostle, separated unto the gospel of God, which he ² promised afore ²by his prophets in the holy scriptures, concerning his Son, who was born of the seed of ³ David according to the flesh, who was ³declared *to be* ⁴ the Son of God ⁴with power, according to the spirit of holiness, by the resurrection of the dead; *even* Jesus Christ our Lord, through whom we received grace and ⁵ apostleship, unto obedience ⁵of faith among all the nations, for his name's sake: among whom are ye ⁶ also, called *to be* Jesus Christ's: to all that are in ⁷ Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for you ⁸ all, ⁶that your faith is proclaimed throughout the whole world. For God is my witness, whom I serve in my ⁹ spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers making request, ¹⁰ if by any means now at length I may be prospered ⁷by the will of God to come unto you. For I long to ¹¹ see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I ¹² with you may comforted in you, each of us by the other's faith, both yours and mine. And I would not ¹³ have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. I am debtor both to Greeks ¹⁴

and to Barbarians, both to the wise and to the foolish.

15 So, as much as in me is, I am ready to preach the
16 gospel to you also that are in Rome. For I am
not ashamed of the gospel: for it is the power of God
unto salvation to every one that believeth; to the Jew
17 first, and also to the Greek. For therein is revealed
a righteousness of God ¹by faith unto faith: as it is
written, But the righteous shall live ¹by faith.

¹ Gr. from.

18 For ²the wrath of God is revealed from heaven ²Or, a wrath
against all ungodliness and unrighteousness of men,
19 who ³hold down the truth in unrighteousness; because ³Or, hold the
that which may be known of God is manifest in them;
20 for God manifested it unto them. For the invisible

things of him since the creation of the world are
clearly seen, being perceived through the things that
are made, *even* his everlasting power and divinity;

21 ⁴that they may be without excuse: because that, know- ⁴Or, so that they
ing God, they glorified him not as God, neither gave
thanks; but became vain in their reasonings, and their

22 senseless heart was darkened. Professing themselves
23 to be wise, they became fools, and changed the glory
of the incorruptible God for the likeness of an image
of corruptible man, and of birds, and fourfooted beasts,
and creeping things.

24 Wherefore God gave them up in the lusts of their
hearts unto uncleanness, that their bodies should be
25 dishonoured among themselves: for that they ex-
changed the truth of God for a lie, and worshipped
and served the creature rather than the Creator, who
is blessed ⁵for ever. Amen.

⁵ Gr. unto the
ages.

26 For this cause God gave them up unto ⁶vile pas-
sions: for their women changed the natural use into
27 that which is against nature: and likewise also the
men, leaving the natural use of the woman, burned in
their lust one toward another, men with men working
unseemliness, and receiving in themselves that recom-
pense of their error which was due.

⁶ Gr. passions of
dishonour.

28 And even as they ⁷refused to have God in *their* ⁷Gr. did not
knowledge, God gave them up unto a reprobate mind,
29 to do those things which are not fitting; being filled
with all unrighteousness, wickedness, covetousness,
maliciousness; full of envy, murder, strife, deceit,

⁷ Gr. did not
approve.

30 malignity; whisperers, backbiters, ⁸hateful to God, ⁸Or, haters of
God

insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that they which practise such things are worthy of death, not only do the same, but also consent with them that practise them.

¹ Gr. *the other*.
² Many ancient authorities read *For*.

Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things. ²And we know that the judgement of God is according to truth against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgement of God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgement of God; who will render to every man according to his works: to them that by patience in well-doing seek for glory and honour and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, *shall be* wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and honour and peace to every man that worketh good, to the Jew first, and also to the Greek: for there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned under law shall be judged by law; for not the hearers of a law are ³just before God, but the doers of a law shall be ⁴justified: for when Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves; in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their ⁵thoughts one with another accusing or else excusing *them*; in the day when God ⁶shall judge the secrets of men, according to my gospel, by Jesus Christ.

³ Or, *righteous*
⁴ Or, *accounted righteous*

⁵ Or, *reasonings*

⁶ Or, *judgeth*

- 17 But if thou bearest the name of a Jew, and retest
 18 upon ¹the law, and gloriest in God, and knowest ²his
 will, and ³approvest the things that are excellent, being
 19 instructed out of the law, and art confident that thou
 thyself art a guide of the blind, a light of them that
 20 are in darkness, ⁴a corrector of the foolish, a teacher
 of babes, having in the law the form of knowledge
 21 and of the truth; thou therefore that teachest another,
 teachest thou not thyself? thou that preachest a man
 22 should not steal, dost thou steal? thou that sayest a
 man should not commit adultery, dost thou commit
 adultery? thou that abhorrest idols, dost thou ⁵rob
 23 temples? thou who gloriest in ¹the law, through thy
 24 transgression of the law dishonourest thou God? For
 the name of God is blasphemed among the Gentiles
 25 because of you, even as it is written. For circumcisi-
 on indeed profiteth, if thou be a doer of the law: but
 if thou be a transgressor of the law, thy circumcision
 26 is become uncircumcision. If therefore the uncircum-
 cision keep the ordinances of the law, shall not his
 27 uncircumcision be reckoned for circumcision? and
 shall not the uncircumcision which is by nature, if it
 fulfil the law, judge thee, who with the letter and cir-
 28 cumcision art a transgressor of the law? For he is
 not a Jew, which is one outwardly; neither is that
 29 circumcision, which is outward in the flesh: but he is
 a Jew, which is one inwardly; and circumcision is
 that of the heart, in the spirit, not in the letter; whose
 praise is not of men, but of God.
- 3** ¹ What advantage then hath the Jew? or what is the
² profit of circumcision? Much every way: first of all,
 that they were intrusted with the oracles of God.
³ For what if some were without faith? shall their
 want of faith make of none effect the faithfulness of
 4 God? ⁶God forbid: yea, let God be found true, but
 every man a liar; as it is written,
 That thou mightest be justified in thy words,
 And mightest prevail when thou comest into
 judgement.
⁵ But if our unrighteousness commendeth the right-
 eousness of God, what shall we say? Is God un-
 righteous who visiteth with wrath? (I speak after
 6 the manner of men.) God forbid: for then how shall

¹ Or, a law² Or, the Will³ Or, approve the things that differ⁴ Or, an instructor⁵ Or, commit sacrilege⁶ Gr. Be it not so: and so elsewhere.

¹ Many ancient authorities read *for*.

God judge the world? ¹But if the truth of God ⁷through my lie abounded unto his glory, why am I also still judged as a sinner? and why not (as we be ⁸slandrously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.

² Or, *do we excuse ourselves?*

What then? ²are we in worse case than they? No, ⁹in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; as it is ¹⁰written,

There is none righteous, no, not one;
There is none that understandeth, 11
There is none that seeketh after God;
They have all turned aside, they are together ¹²become unprofitable;
There is none that doeth good, no, not so much as one:

Their throat is an open sepulchre; 13
With their tongues they have used deceit:
The poison of asps is under their lips:
Whose mouth is full of cursing and bitterness: 14
Their feet are swift to shed blood; 15
Destruction and misery are in their ways; 16
And the way of peace have they not known: 17
There is no fear of God before their eyes. 18

Now we know that what things soever the law saith, ¹⁹it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgement of God: because ²⁰by ²⁰the works of the law shall no flesh be ²¹justified in his sight: for ²²through the law *cometh* the knowledge of sin. But now apart from the law a righteousness of ²³God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God ²⁴through faith ²⁵in Jesus Christ unto all ²⁶them that believe; for there is no distinction; for all have sinned, ²⁷and fall short of the glory of God; being justified ²⁸freely by his grace through the redemption that is in Christ Jesus: whom God ²⁹set forth ³⁰to be a propitiation, through ³¹faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, *I say*, of his righteousness at this present season:

³ Gr. *out of*.

⁴ Or, *works of law*

⁵ Or, *accounted righteous*

⁶ Or, *through law*

⁷ Or, *of*

⁸ Some ancient authorities add *and upon all*.

⁹ Or, *purposed*

¹⁰ Or, *to be propitiatory*

¹¹ Or, *faith in his blood*

that he might himself be ¹just, and the ¹justifier of him
 27 that ²hath faith ³in Jesus. Where then is the glory-
 ing? It is excluded. By what manner of law? of
 28 works? Nay: but by a law of faith. 'We reckon
 therefore that a man is justified by faith apart from
 29 ⁴the works of the law. Or is God *the God* of Jews
 30 only? is he not *the God* of Gentiles also? Yea, of
 Gentiles also: if so be that God is one, and he shall
 justify the circumcision ⁵by faith, and the uncircum-
 31 cision ⁶through faith. Do we then make ⁷the law of
 none effect ⁸through faith? God forbid: nay, we
 establish ⁹the law.

¹ See ch. ii.² 13, margin.³ Or, *is of faith*.⁴ Or, *of*⁵ Many ancient authorities read *For we reckon*.⁶ Or, *works of law*⁷ Or, *out of*.⁸ Or, *through the faith*⁹ Or, *law*

- 4 1 What then shall we say ¹⁰that Abraham, our fore-
 2 father according to the flesh, hath found? For if
 Abraham was justified ¹¹by works, he hath whereof
 3 to glory; but not toward God. For what saith the
 scripture? And Abraham believed God, and it was
 4 reckoned unto him for righteousness. Now to him
 that worketh, the reward is not reckoned as of grace,
 5 but as of debt. But to him that worketh not, but
 believeth on him that justifieth the ungodly, his faith
 6 is reckoned for righteousness. Even as David also
 pronounceth blessing upon the man, unto whom God
 reckoneth righteousness apart from works, *saying*,
 7 Blessed are they whose iniquities are forgiven,
 And whose sins are covered.
 8 Blessed is the man to whom the Lord will not
 reckon sin.

¹⁰ Some ancient authorities read *of Abraham, our forefather according to the flesh?*

- 9 Is this blessing then pronounced upon the circum-
 cision, or upon the uncircumcision also? for we say,
 To Abraham his faith was reckoned for righteousness.
 10 How then was it reckoned? when he was in circum-
 cision, or in uncircumcision? Not in circumcision,
 11 but in uncircumcision: and he received the sign of
 circumcision, a seal of the righteousness of the faith
 which he had while he was in uncircumcision: that he
 might be the father of all them that believe, though
 they be in uncircumcision, that righteousness might
 12 be reckoned unto them; and the father of circumcision
 to them who not only are of the circumcision, but who
 also walk in the steps of that faith of our father
 13 Abraham which he had in uncircumcision. For not
 14 through the law was the promise to Abraham or to

¹⁰ Or, *through law*

his seed, that he should be heir of the world, but through the righteousness of faith. For if they which ¹⁴ are of the law be heirs, faith is made void, and the promise is made of none effect: for the law worketh ¹⁵ wrath; but where there is no law, neither is there transgression. For this cause *it is* of faith, that *it may* ¹⁶ *be* according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, ¹⁷ A father of many nations have I made thee) before him whom he believed, *even* God, who quickeneth the dead, and calleth the things that are not, as though they were. Who in hope believed against hope, to ¹⁸ the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. And without being weakened in faith ¹⁹ he considered his own body 'now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: yea, looking unto the promise of God, ²⁰ he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully ²¹ assured that, what he had promised, he was able also to perform. Wherefore also it was reckoned unto him ²² for righteousness. Now it was not written for his sake ²³ alone, that it was reckoned unto him; but for our sake ²⁴ also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who ²⁵ was delivered up for our trespasses, and was raised for our justification.

¹ Many ancient authorities omit *now*.

² Gr. *out of*.

³ Some authorities read *we have*.

⁴ Some ancient authorities omit *by faith*.

⁵ Or, *we rejoice*

⁶ Gr. *glory*.

⁷ Or, *we also rejoice*

⁸ Or, *Holy Spirit*: and so throughout this book.

⁹ Or, *that which is good*

Being therefore justified ²by faith, ³let us have peace ¹ **5** with God through our Lord Jesus Christ; through ² whom also we have had our access ⁴by faith into this grace wherein we stand; and ⁵let us ⁶rejoice in hope of the glory of God. And not only so, but ⁷let us also ³ ⁶rejoice in our tribulations: knowing that tribulation worketh patience; and patience, probation; and pro- ⁴ bation, hope: and hope putteth not to shame; be- ⁵ cause the love of God hath been shed abroad in our hearts through the ⁸Holy Ghost which was given unto us. For while we were yet weak, in due season Christ ⁶ died for the ungodly. For scarcely for a righteous ⁷ man will one die: for peradventure for ⁹the good man

- 8 some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet
 9 sinners, Christ died for us. Much more then, being
 now justified ¹by his blood, shall we be saved from ¹Gr. *in*.
 10 the wrath of God through him. For if, while we
 were enemies, we were reconciled to God through
 the death of his Son, much more, being reconciled,
 11 shall we be saved ¹by his life; and not only so, ²but ²Gr. *but also*
 we also rejoice in God through our Lord Jesus Christ, ²*glorifying*.
 through whom we have now received the reconcil-
 iation.
- 12 Therefore, as through one man sin entered into the
 world, and death through sin; and so death passed
 13 unto all men, for that all sinned:—for until the law sin
 was in the world: but sin is not imputed when there
 14 is no law. Nevertheless death reigned from Adam
 until Moses, even over them that had not sinned after
 the likeness of Adam's transgression, who is a figure of
 15 him that was to come. But not as the trespass, so also
 is the free gift. For if by the trespass of the one the
 many died, much more did the grace of God, and the
 gift by the grace of the one man, Jesus Christ, abound
 16 unto the many. And not as through one that sinned,
 so is the gift: for the judgement *came* of one unto con-
 demnation, but the free gift *came* of many trespasses
 17 unto ³justification. For if, by the trespass of the one, ³Gr. *an act of*
 death reigned through the one; much more shall they ³*righteousness*.
 that receive the abundance of grace and ⁴of the gift ⁴Some ancient
 of righteousness reign in life through the one, ⁴*authorities omit*
of the gift.
 18 Jesus Christ. So then as through one trespass *the*
judgement came unto all men to condemnation; even
 so through one act of righteousness *the free gift came*
 19 unto all men to justification of life. For as through
 the one man's disobedience the many were made sin-
 ners, even so through the obedience of the one shall
 20 the many be made righteous. And ⁵the law came in ⁵Or, *law*
 beside, that the trespass might abound; but where sin
 21 abounded, grace did abound more exceedingly: that,
 as sin reigned in death, even so might grace reign
 through righteousness unto eternal life through Jesus
 Christ our Lord.
- 6 1 What shall we say then? Shall we continue in sin,
 2 that grace may abound? God forbid. We who died

to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become ¹united with him by the likeness of his death, we shall be also *by the likeness* of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For ²the death that he died, he died unto sin ³once: but ²the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

¹ Or, *united with the likeness...*
with the likeness

² Or, *in that*
³ Or, *once for all.*

Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin *as* ⁴instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members *as* ⁴instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace.

⁴ Or, *weapons*

What then? shall we sin, because we are not under law, but under grace? God forbid. Know ye not, that to whom ye present yourselves *as* ⁵servants unto obedience, his ⁵servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, ⁶that, whereas ye were ⁵servants of sin, ye became obedient from the heart to that ⁷form of teaching whereunto ye were delivered; and being made free from sin, ye became ⁵servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present your members *as* servants to righteousness unto sanctification. For when ye were ⁵servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the things

⁵ Or, *bond-servants.*

⁶ Or, *that ye were...but ye became*

⁷ Or, *pattern*

whereof ye are now ashamed? for the end of those
 22 things is death. But now being made free from sin,
 and become servants to God, ye have your fruit unto
 23 sanctification, and the end eternal life. For the wages
 of sin is death; but the free gift of God is eternal
 life in Christ Jesus our Lord.

- 7 ¹ Or are ye ignorant, brethren (for I speak to men
 that know ¹the law), how that the law hath dominion ¹Or, law
 2 over a man for so long time as he liveth? For the
 woman that hath a husband is bound by law to the
 husband while he liveth; but if the husband die, she
 3 is discharged from the law of the husband. So then
 if, while the husband liveth, she be joined to another
 man, she shall be called an adulteress: but if the hus-
 band die, she is free from the law, so that she is no
 adulteress, though she be joined to another man.
 4 Wherefore, my brethren, ye also were made dead to
 the law through the body of Christ; that ye should be
 joined to another, *even* to him who was raised from the
 5 dead, that we might bring forth fruit unto God. For
 when we were in the flesh, the ²sinful passions, which ²Gr. *passions of*
 were through the law, wrought in our members to bring ^{sins.}
 6 forth fruit unto death. But now we have been dis-
 charged from the law, having died to that wherein we
 were holden; so that we serve in newness of the spirit,
 and not in oldness of the letter.
- 7 What shall we say then? Is the law sin? God
 forbid. Howbeit, I had not known sin, except through
¹the law: for I had not known ³coveting, except the ¹Or, *lust*
 8 law had said, Thou shalt not ³covet: but sin, finding
 occasion, wrought in me through the commandment
 all manner of ³coveting: for apart from ¹the law sin *is*
 9 dead. And I was alive apart from ¹the law once:
 but when the commandment came, sin revived, and
 10 I died; and the commandment, which *was* unto life,
 11 this I found *to be* unto death: for sin, finding occasion,
 through the commandment beguiled me, and through
 12 it slew me. So that the law is holy, and the com-
 13 mandment holy, and righteous, and good. Did then
 that which is good become death unto me? God for-
 bid. But sin, that it might be shewn to be sin, by
 working death to me through that which is good;—
 that through the commandment sin might become ex-

¹ Gr. *work*.

ceeding sinful. For we know that the law is spiritual : 14
but I am carnal, sold under sin. For that which I ¹do 15
I know not : for not what I would, that do I practise ;
but what I hate, that I do. But if what I would not, that 16
I do, I consent unto the law that it is good. So now 17
it is no more I that ¹do it, but sin which dwelleth in
me. For I know that in me, that is, in my flesh, 18
dwelleth no good thing : for to will is present with
me, but to ¹do that which is good *is* not. For the 19
good which I would I do not : but the evil which I
would not, that I practise. But if what I would not, 20
that I do, it is no more I that ¹do it, but sin which
dwelleth in me. I find then ²the law, that, to me 21
who would do good, evil is present. For I delight ³in 22
the law of God after the inward man : but I see a dif- 23
ferent law in my members, warring against the law of
my mind, and bringing me into captivity ⁴under the
law of sin which is in my members. O wretched man 24
that I am ! who shall deliver me out of ⁴the body of
this death ? ⁵I thank God through Jesus Christ our 25
Lord. So then I myself with the mind serve the law
of God ; but with the flesh the law of sin.

² Or, *in regard of the law*
³ Gr. *with*.⁴ Gr. *in*.
Many ancient
authorities read
to.⁵ Or, *this body of death*⁶ Many ancient
authorities read
But thanks be to God.⁷ Or, *wherein*⁸ Gr. *flesh of sin*.⁹ Or, *and for sin*¹⁰ Or, *requirement*

There is therefore now no condemnation to them : 8
that are in Christ Jesus. For the law of the Spirit of 2
life in Christ Jesus made me free from the law of sin
and of death. For what the law could not do, ⁷in 3
that it was weak through the flesh, God, sending his
own Son in the likeness of ⁸sinful flesh ⁹and *as an*
offering for sin, condemned sin in the flesh : that the 4
¹⁰ordinance of the law might be fulfilled in us, who
walk not after the flesh, but after the spirit. For they 5
that are after the flesh do mind the things of the flesh ;
but they that are after the spirit the things of the
spirit. For the mind of the flesh is death ; but the 6
mind of the spirit is life and peace : because the mind 7
of the flesh is enmity against God ; for it is not sub-
ject to the law of God, neither indeed can it be : and 8
they that are in the flesh cannot please God. But ye 9
are not in the flesh, but in the spirit, if so be that the
Spirit of God dwelleth in you. But if any man hath
not the Spirit of Christ, he is none of his. And if 10
Christ is in you, the body is dead because of sin ; but
the spirit is life because of righteousness. But if the 11

Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies ¹through his Spirit that dwelleth in you.

¹ Many ancient authorities read *because of*.

12 So then, brethren, we are debtors, not to the flesh,
13 to live after the flesh: for if ye live after the flesh, ye must die; but if by the spirit ye ²mortify the ³deeds
14 of the body, ye shall live. For as many as are led by
15 the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry,
16 Abba, Father. The Spirit himself beareth witness with
17 our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*.

² Gr. *make to die*.

³ Gr. *doings*.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which
19 shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the
20 sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who sub-
21 jected it, ⁴in hope that the creation itself also shall be delivered from the bondage of corruption into the lib-
22 erty of the glory of the children of God. For we know that the whole creation groaneth and travaileth
23 in pain ⁵together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for
24 *our* adoption, *to wit*, the redemption of our body. For by hope were we saved: but hope that is seen is not
25 hope: ⁶for who ⁷hopeth for that which he seeth? But if we hope for that which we see not, *then* do we with patience wait for it.

⁴ Or, *in hope*: because the creation &c.

⁵ Or, *with us*

⁶ Many ancient authorities read *for what a man seeth, why doth he yet hope for?*

⁷ Some ancient authorities read *awaileth*.

26 And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with
27 groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit,
⁸because he maketh intercession for the saints according
28 ing to *the will of God*. And we know that to them that love God ⁹all things work together for good, *even*
29 to them that are called according to *his* purpose. For

⁸ Or, *that*

⁹ Some ancient authorities read *God worketh all things with them for good*.

whom he foreknew, he also foreordained *to be* conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he fore-³⁰ ordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What then shall we say to these things? If God *is* ³¹ for us, who *is* against us? He that spared not his ³² own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who ³³ shall lay anything to the charge of God's elect? ³⁴ It is God that justifieth; who is he that shall condemn? ³⁵ It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall ³⁶ separate us from the love ³ of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

For thy sake we are killed all the day long;

We were accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors ³⁷ through him that loved us. For I am persuaded, that ³⁸ neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other ⁴ creature, shall ³⁹ be able to separate us from the love of God, which is in Christ Jesus our Lord.

I say the truth in Christ, I lie not, my conscience ¹ ⁹ bearing witness with me in the Holy Ghost, that I ² have great sorrow and unceasing pain in my heart. For I could ⁶ wish that I myself were anathema from ³ Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adop-⁴ tion, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; whose are the fathers, and of whom is Christ as con-⁵ cerning the flesh, ⁶ who is over all, God blessed ⁷ for ever. Amen. But *it is* not as though the word of ⁶ God hath come to nought. For they are not all Israel, which are of Israel: neither, because they are Abra-⁷ ham's seed, are they all children: but, In Isaac shall thy seed be called. That is, it is not the children of ⁸ the flesh that are children of God; but the children

¹ Or, *Shall God that justifieth?*

² Or, *Shall Christ Jesus that died, ... us?*

³ Some ancient authorities read *of God*.

⁴ Or, *creation*

⁵ Or, *pray*

⁶ Some modern interpreters place a full stop after *flesh*, and translate, *He who is God over all be (is) blessed for ever*; or, *He who is over all is God, blessed for ever*. Others punctuate, *flesh, who is over all. God be (is) blessed for ever*.

⁷ Or, *unto the ages*.

9 of the promise are reckoned for a seed. For this is
 a word of promise, According to this season will I
 10 come, and Sarah shall have a son. And not only so ;
 but Rebecca also having conceived by one, *even* by
 11 our father Isaac—for *the children* being not yet born,
 neither having done anything good or bad, that the
 purpose of God according to election might stand,
 12 not of works, but of him that calleth, it was said unto
 13 her, The elder shall serve the younger. Even as it is
 written, Jacob I loved, but Esau I hated.

14 What shall we say then? Is there unrighteousness
 15 with God? God forbid. For he saith to Moses, I will
 have mercy on whom I have mercy, and I will have
 16 compassion on whom I have compassion. So then it
 is not of him that willeth, nor of him that runneth,
 17 but of God that hath mercy. For the scripture saith
 unto Pharaoh, For this very purpose did I raise thee
 up, that I might shew in thee my power, and that my
 18 name might be published abroad in all the earth. So
 then he hath mercy on whom he will, and whom he
 will he hardeneth.

19 Thou wilt say then unto me, Why doth he still find
 20 fault? For who withstandeth his will? Nay but,
 O man, who art thou that repliest against God? Shall
 the thing formed say to him that formed it, Why didst
 21 thou make me thus? Or hath not the potter a right
 over the clay, from the same lump to make one part
 a vessel unto honour, and another unto dishonour?
 22 What if God, willing to shew his wrath, and to make
 his power known, endured with much longsuffering
 23 vessels of wrath fitted unto destruction: ¹and that he
 might make known the riches of his glory upon vessels
 24 of mercy, which he afore prepared unto glory, *even*
 us, whom he also called, not from the Jews only, but
 25 also from the Gentiles? As he saith also in Hosea,

I will call that my people, which was not my
 people;

And her beloved, which was not beloved.

26 And it shall be, *that* in the place where it was
 said unto them, Ye are not my people,
 There shall they be called sons of the living God.

27 And Isaiah crieth concerning Israel, If the number of
 the children of Israel be as the sand of the sea, it is

¹ Some ancient
 authorities omit
 and.

the remnant that shall be saved: for the Lord will ²⁸ execute *his* word upon the earth, finishing it and cutting it short. And, as Isaiah hath said before, ²⁹

Except the Lord of Sabaoth had left us a seed,
We had become as Sodom, and had been made
like unto Gomorrah.

What shall we say then? That the Gentiles, which ³⁰ followed not after righteousness, attained to righteousness, even the righteousness which is of faith: but ³¹ Israel, following after a law of righteousness, did not arrive at *that* law. Wherefore? ³² *Because they sought it* not by faith, but as it were by works. They stumbled at the stone of stumbling; even as it is written, ³³

Behold, I lay in Zion a stone of stumbling and
a rock of offence:

²⁸ Or, Because,
doing it not by
faith, but as it
were by works,
they stumbled

²⁹ Or, it

And he that believeth on ²him shall not be put
to shame.

³² Gr. good
pleasure.

Brethren, my heart's ³desire and my supplication to ¹⁰ God is for them, that they may be saved. For I bear ² them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's ³ righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto right- ⁴ eousness to every one that believeth. For Moses ⁵ writeth that the man that doeth the righteousness which is of the law shall live thereby. But the right- ⁶ eousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) or, Who shall descend into the ⁷ abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is nigh thee, in thy ⁸ mouth, and in thy heart: that is, the word of faith, which we preach: ⁹ because if thou shalt ⁶ confess with ⁹ thy mouth Jesus *as* Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto ¹⁰ righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Who- ¹¹ soever believeth on him shall not be put to shame. For there is no distinction between Jew and Greek: ¹² for the same *Lord* is Lord of all, and is rich unto all that call upon him: for, Whosoever shall call ¹³

⁴ Or, that

⁶ Some ancient
authorities read
confess the
word with thy
mouth, that
Jesus is Lord.

- 14 upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear with-
 15 out a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring ¹glad tidings of good things! ¹Or, a gospel
- 16 But they did not all hearken to the ²glad tidings. ³Or, gospel
 For Isaiah saith, Lord, who hath believed our re-
 17 port? So belief *cometh* of hearing, and hearing by
 18 the word of Christ. But I say, Did they not hear?
 Yea, verily,
 Their sound went out into all the earth,
 And their words unto the ends of ⁴the world. ⁵Or, the in-
 19 But I say, Did Israel not know? First Moses saith, ⁶habited earth.
- I will provoke you to jealousy with that which
 is no nation,
 With a nation void of understanding will I anger
 you.
- 20 And Isaiah is very bold, and saith,
 I was found of them that sought me not;
 I became manifest unto them that asked not
 of me.
- 21 But as to Israel he saith, All the day long did I
 spread out my hands unto a disobedient and gain-
 saying people.
- 11 ¹ I say then, Did God cast off his people? God
 forbid. For I also am an Israelite, of the seed of
 2 Abraham, of the tribe of Benjamin. God did not
 cast off his people which he foreknew. Or wot ye
 not what the scripture saith ⁴of Elijah? how he plead- ⁴Or, in
 3 eth with God against Israel, Lord, they have killed
 thy prophets, they have digged down thine altars:
 4 and I am left alone, and they seek my life. But what
 saith the answer of God unto him? I have left for
 myself seven thousand men, who have not bowed
 5 the knee to Baal. Even so then at this present time
 also there is a remnant according to the election of
 6 grace. But if it is by grace, it is no more of works:
 7 otherwise grace is no more grace. What then?
 That which Israel seeketh for, that he obtained not;
 but the election obtained it, and the rest were hard-

ened: according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. And David saith,

Let their table be made a snare, and a trap,
And a stumblingblock, and a recompense unto them:

Let their eyes be darkened, that they may not see,

And bow thou down their back alway.

I say then, Did they stumble that they might fall? ¹¹ God forbid: but by their ¹fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. Now ¹² if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?

¹ Or, trespass

But I speak to you that are Gentiles. Inasmuch ¹³ then as I am an apostle of Gentiles, I glorify my ministry: if by any means I may provoke to jealousy ¹⁴ *them that are* my flesh, and may save some of them. For if the casting away of them *is* the reconciling of ¹⁵ the world, what *shall* the receiving of *them be*, but life from the dead? And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches. But if some of the branches were broken off, and ¹⁷ thou, being a wild olive, wast grafted in among them, and didst become partaker with them ²of the root of the fatness of the olive tree; glory not over the ¹⁸ branches: but if thou gloriest, it is not thou that bearest the root, but the root thee. Thou wilt say ¹⁹ then, Branches were broken off, that I might be grafted in. Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear: for if God spared not the natural branches, neither will he spare thee. Behold then the goodness ²² and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they continue not in their unbelief, ²³ shall be grafted in: for God is able to graft them in again. For if thou wast cut out of that which is by ²⁴ nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall

² Many ancient authorities read of the root and of the fatness.

these, which are the natural *branches*, be grafted into their own olive tree ?

- 25 For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, 26 until the fulness of the Gentiles be come in ; and so all Israel shall be saved : even as it is written,

There shall come out of Zion the Deliverer ;
He shall turn away ¹ungodliness from Jacob :

- 27 And this is ²my covenant unto them,
When I shall take away their sins.

¹ Gr. *ungodlinesses*.

² Gr. *the covenant from me*.

- 28 As touching the gospel, they are enemies for your sake : but as touching the election, they are beloved 29 for the fathers' sake. For the gifts and the calling of 30 God are ³without repentance. For as ye in time past were disobedient to God, but now have obtained 31 mercy by their disobedience, even so have these also now been disobedient, that by the mercy shewn to 32 you they also may now obtain mercy. For God hath shut up all unto disobedience, that he might have mercy upon all.

³ Gr. *not repented of*.

- 33 O the depth ⁴of the riches ⁵both of the wisdom and the knowledge of God ! how unsearchable are his 34 judgements, and his ways past tracing out ! For who hath known the mind of the Lord ? or who hath been 35 his counsellor ? or who hath first given to him, and it 36 shall be recompensed unto him again ? For of him and through him, and unto him, are all things. To him *be* the glory ⁶for ever. Amen.

⁴ Or, *of the riches and the wisdom &c.*

⁵ Or, *both of wisdom &c.*

- 12 ¹I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, ²acceptable to God, *which is* your ³reasonable ⁴service. 2 And be not fashioned according to this ⁵world : but be ye transformed by the renewing of your mind, that ye may prove what is ⁶the good and ⁷acceptable and perfect will of God.

⁶ Gr. *unto the ages*.

⁷ Gr. *well-pleasing*.

⁸ Or, *spiritual*.

⁹ Or, *worship*.

¹⁰ Or, *age*.

¹¹ Or, *the will of God, even the thing which is good and acceptable and perfect*.

- 3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think ; but so to think as to think soberly, according as God hath dealt to 4 each man a measure of faith. For even as we have many members in one body, and all the members 5 have not the same office : so we, who are many, are

one body in Christ, and severally members one of another. And having gifts differing according to the 6 grace that was given to us, whether prophecy, *let us* ¹*Or, the faith* *prophecy* according to the proportion of ¹our faith; or 7 ministry, *let us give ourselves* to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to 8 his exhorting: he that giveth, *let him do it* with ²liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. 9 Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one 10 to another; in honour preferring one another; in dili- 11 gence not slothful; fervent in spirit; serving ³the Lord; rejoicing in hope; patient in tribulation; continuing 12 stedfastly in prayer; communicating to the necessities 13 of the saints; ⁴given to hospitality. Bless them that 14 persecute you; bless, and curse not. Rejoice with 15 them that rejoice; weep with them that weep. Be of 16 the same mind one toward another. Set not your mind on high things, but ⁵condescend to ⁶things that are lowly. Be not wise in your own conceits. Render 17 to no man evil for evil. Take thought for things honourable in the sight of all men. If it be possible, 18 as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto 19 ⁷wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine 20 enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but over- 21 come evil with good.

Let every soul be in subjection to the higher powers: 1 **13** for there is no power but of God; and the *powers* that be are ordained of God. Therefore he that resisteth 2 the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgement. For rulers are not a terror to the good work, 3 but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for ⁸he is a minister of 4 God to thee for good. But if thou do that which is evil, be afraid; for ⁹he beareth not the sword in vain: for ¹⁰he is a minister of God, an avenger for wrath to him

¹ Or, the faith² Gr. singleness.³ Some ancient authorities read the opportunity.⁴ Gr. pursuing.⁵ Gr. be carried away with.⁶ Or, them⁷ Or, the wrath of God⁸ Or, it

5 that doeth evil. Wherefore *ye* must needs be in subjection, not only because of the wrath, but also for conscience sake. For for this cause *ye* pay tribute also; for they are ministers of God's service, attending 7 continually upon this very thing. Render to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man anything, save to love one another: for he that loveth ¹his neighbour hath fulfilled ²the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy 10 neighbour as thyself. Love worketh no ill to his neighbour: love therefore is the fulfilment of ²the law.

¹ Gr. *the other*.
² Or, *law*

11 And this, knowing the season, that now it is high time for you to awake out of sleep: for now is ³salvation nearer to us than when we *first* believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us 13 put on the armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and 14 jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

³ Or, *our salvation nearer than when &c.*

14 ¹ But him that is weak in faith receive ye, *yet* not ⁴to doubtful disputations. One man hath faith to eat all 2 things: but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for 4 God hath received him. Who art thou that judgest the ⁵servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the 5 Lord hath power to make him stand. One man esteemeth one day above another: another esteemeth every day *alike*. Let each man be fully assured in 6 his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God

⁴ Or, *for decisions of doubts*

⁵ Gr. *household-servant*.

thanks. For none of us liveth to himself, and none 7
dieth to himself. For whether we live, we live unto 8
the Lord; or whether we die, we die unto the Lord:
whether we live therefore, or die, we are the Lord's.
For to this end Christ died, and lived *again*, that he 9
might be Lord of both the dead and the living. But 10
thou, why dost thou judge thy brother? or thou again,
why dost thou set at nought thy brother? for we shall
all stand before the judgement-seat of God. For it is 11
written,

As I live, saith the Lord, to me every knee shall
bow,

¹ Or, *give praise*

And every tongue shall ¹confess to God.

So then each one of us shall give account of himself 12
to God.

Let us not therefore judge one another any more: 13
but judge ye this rather, that no man put a stumbling-
block in his brother's way, or an occasion of falling.
I know, and am persuaded in the Lord Jesus, that 14
nothing is unclean of itself: save that to him who
accounteth any thing to be unclean, to him it is un-
clean. For if because of meat thy brother is grieved, 15
thou walkest no longer in love. Destroy not with
thy meat him for whom Christ died. Let not then 16
your good be evil spoken of: for the kingdom of 17
God is not eating and drinking, but righteousness
and peace and joy in the Holy Ghost. For he that 18
herein serveth Christ is well-pleasing to God, and
approved of men. So then ²let us follow after things 19
which make for peace, and things whereby we may
edify one another. Overthrow not for meat's sake the 20
work of God. All things indeed are clean; howbeit
it is evil for that man who eateth with offence. It is 21
good not to eat flesh, nor to drink wine, nor *to do any*
thing whereby thy brother stumbleth³. The faith 22
which thou hast, have thou to thyself before God.
Happy is he that judgeth not himself in that which
he ⁴approveth. But he that doubteth is condemned 23
if he eat, because *he eateth* not of faith; and whatso-
ever is not of faith is sin⁵.

² Many ancient
authorities read
we follow.

³ Many ancient
authorities add
or is offended,
or is weak.

⁴ Or, *putteth to*
the test

⁵ Many author-
ities, some
ancient, insert
here ch. xvi.
25-27.

Now we that are strong ought to bear the infirmities 15
of the weak, and not to please ourselves. Let each 2
one of us please his neighbour for that which is good,

3 unto edifying. For Christ also pleased not himself;
 but, as it is written, The reproaches of them that re-
 4 proached thee fell upon me. For whatsoever things
 were written aforetime were written for our learning,
 that through patience and through comfort of the
 5 scriptures we might have hope. Now the God of
 patience and of comfort grant you to be of the same
 mind one with another according to Christ Jesus:
 6 that with one accord ye may with one mouth glorify
 7 the God and Father of our Lord Jesus Christ. Where-
 fore receive ye one another, even as Christ also re-
 8 ceived ¹you, to the glory of God. For I say that
 Christ hath been made a minister of the circum-
 cision for the truth of God, that he might confirm
 9 the promises *given* unto the fathers, and that the
 Gentiles might glorify God for his mercy; as it is
 written,

¹ Some ancient
 authorities read
 us.

Therefore will I ²give praise unto thee among ³Or, *confess*
 the Gentiles,
 And sing unto thy name.
 10 And again he saith,
 Rejoice, ye Gentiles, with his people.
 11 And again,
 Praise the Lord, all ye Gentiles;
 And let all the peoples praise him.
 12 And again, Isaiah saith,
 There shall be the root of Jesse,
 And he that ariseth to rule over the Gentiles;
 On him shall the Gentiles hope.
 13 Now the God of hope fill you with all joy and peace
 in believing, that ye may abound in hope, in the
 power of the Holy Ghost.
 14 And I myself also am persuaded of you, my breth-
 ren, that ye yourselves are full of goodness, filled with
 all knowledge, able also to admonish one another.
 15 But I write the more boldly unto you in some meas-
 ure, as putting you again in remembrance, because of
 16 the grace that was given me of God, that I should be
 a minister of Christ Jesus unto the Gentiles, ⁴minister-
 ing the gospel of God, that the offering up of the
 Gentiles might be made acceptable, being sanctified
 17 by the Holy Ghost. I have therefore my glorying in
 18 Christ Jesus in things pertaining to God. For I will

⁴ Gr. *minister-
 ing in sacrifice.*

¹ Gr. of those things which Christ wrought not through me.

² Many ancient authorities read the Spirit of God. One reads the Spirit.

³ Gr. fulfilled.

⁴ Gr. being ambitious.

not dare to speak of any ¹things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs ¹⁹ and wonders, in the power of ²the Holy Ghost; so that from Jerusalem, and round about even unto Illyricum, I have ³fully preached the gospel of Christ; yea, ⁴making it my aim so to preach the gospel, not ²⁰ where Christ was *already* named, that I might not build upon another man's foundation; but, as it is ²¹ written,

They shall see, to whom no tidings of him came,

And they who have not heard shall understand.

Wherefore also I was hindered these many times ²² from coming to you: but now, having no more any ²³ place in these regions, and having these many years a longing to come unto you, whensoever I go unto Spain ²⁴ (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company) —but now, *I say*, I go unto Jerusalem, ministering ²⁵ unto the saints. For it hath been the good pleasure ²⁶ of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. Yea, it hath been their good pleasure; and their ²⁷ debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it *to them* also to minister unto them in carnal things. When ²⁸ therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain. And I know that, when I come unto you, I shall come ²⁹ in the fulness of the blessing of Christ.

Now I beseech you, brethren, by our Lord Jesus ³⁰ Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that ³¹ I may be delivered from them that are disobedient in Judæa, and *that* my ministration which *I have* for Jerusalem may be acceptable to the saints; that I may ³² come unto you in joy through the will of God, and together with you find rest. Now the God of peace ³³ be with you all. Amen.

I commend unto you Phœbe our sister, who is a **16**

2 ¹servant of the church that is at Cenchreæ : that ye ¹Or, *deaconess*
 receive her in the Lord, worthily of the saints, and that
 ye assist her in whatsoever matter she may have need
 of you : for she herself also hath been a succourer of
 many, and of mine own self.

3 Salute Prisca and Aquila my fellow-workers in
 4 Christ Jesus, who for my life laid down their own necks ;
 unto whom not only I give thanks, but also all the
 5 churches of the Gentiles : and *salute* the church that
 is in their house. Salute Epænetus my beloved, who is
 6 the firstfruits of Asia unto Christ. Salute Mary, who
 7 bestowed much labour on you. Salute Andronicus
 and ²Junias, my kinsmen, and my fellow-prisoners, ²Or, *Junia*
 who are of note among the apostles, who also have
 8 been in Christ before me. Salute Ampliatus my be-
 9 loved in the Lord. Salute Urbanus our fellow-worker
 10 in Christ, and Stachys my beloved. Salute Apelles the
 approved in Christ. Salute them which are of the
 11 *household* of Aristobulus. Salute Herodion my kins-
 man. Salute them of the *household* of Narcissus,
 12 which are in the Lord. Salute Tryphæna and Try-
 phosa, who labour in the Lord. Salute Persis the
 13 beloved, which laboured much in the Lord. Salute
 Rufus the chosen in the Lord, and his mother and
 14 mine. Salute Asyncritus, Phlegon, Hermes, Patrobas,
 15 Hermas, and the brethren that are with them. Salute
 Philologus and Julia, Nereus and his sister, and Olym-
 16 pas, and all the saints that are with them. Salute one
 another with a holy kiss. All the churches of Christ
 salute you.

17 Now I beseech you, brethren, mark them which are
 causing the divisions and occasions of stumbling,
 contrary to the ³doctrine which ye learned : and turn ³Or, *teaching*
 18 away from them. For they that are such serve not
 our Lord Christ, but their own belly ; and by their
 smooth and fair speech they beguile the hearts of the
 19 innocent. For your obedience is come abroad unto
 all men. I rejoyce therefore over you ; but I would
 have you wise unto that which is good, and simple
 20 unto that which is evil. And the God of peace shall
 bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with
 you.

¹ Or, *who write the epistle in the Lord, salute you*

² Some ancient authorities insert here ver. 24 *The grace of our Lord Jesus*

Christ be with you all. Amen, and omit the like words in ver. 20.

³ Some ancient authorities omit ver. 25-27. Compare the end of ch. xiv.

⁴ Gr. *through.*

⁵ Or, *to the faith*

⁶ Some ancient authorities omit *to whom.*

⁷ Gr. *unto the ages.*

Timothy my fellow-worker saluteth you; and ²¹ Lucius and Jason and Sosipater, my kinsmen. I ²² Tertius, ¹who write the epistle, salute you in the Lord. Gaius my host, and of the whole church, saluteth you. ²³ Erastus the treasurer of the city saluteth you, and Quartus the brother.²

³Now to him that is able to stablish you according ²⁵ to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is ²⁶ manifested, and ⁴by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience ⁵of faith; to the only wise God, through Jesus Christ, ⁶to ²⁷ whom be the glory ⁷for ever. Amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

⁸ Gr. *the brother.*

PAUL, called *to be* an apostle of Jesus Christ through ¹ the will of God, and Sosthenes ⁹our brother, unto the ² church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place, their *Lord* and ours: Grace to you and peace ³ from God our Father and the Lord Jesus Christ.

⁹ Some ancient authorities omit *my.*

¹⁰ Gr. *word.*

I thank ⁹my God always concerning you, for the ⁴ grace of God which was given you in Christ Jesus; that in every thing ye were enriched in him, in all ⁵ ¹⁰utterance and all knowledge; even as the testimony ⁶ of Christ was confirmed in you: so that ye come be- ⁷ hind in no gift; waiting for the revelation of our Lord Jesus Christ; who shall also confirm you unto the end, ⁸ *that ye be* unproveable in the day of our Lord Jesus Christ. God is faithful, through whom ye were called ⁹ into the fellowship of his Son Jesus Christ our Lord.

Now I beseech you, brethren, through the name of ¹⁰ our Lord Jesus Christ, that ye all speak the same

thing, and *that* there be no divisions among you ; but *that* ye be perfected together in the same mind and
 11 in the same judgement. For it hath been signified
 unto me concerning you, my brethren, by them *which*
are of the household of Chloe, that there are contentions
 12 among you. Now this I mean, that each one of you
 saith, I am of Paul ; and I of Apollos ; and I of
 13 Cephas ; and I of Christ. ¹Is Christ divided ? was
 Paul crucified for you ? or were ye baptized into the
 14 name of Paul ? ²I thank God that I baptized none of
 15 you, save Crispus and Gaius ; lest any man should say
 16 that ye were baptized into my name. And I baptized
 also the household of Stephanas : besides, I know not
 17 whether I baptized any other. For Christ sent me not
 to baptize, but to preach the gospel : not in wisdom
 of words, lest the cross of Christ should be made
 void.

¹ Or, *Christ is divided. Was Paul crucified for you ?*

² Some ancient authorities read *I give thanks that.*

18 For the word of the cross is to them that are perish-
 ing foolishness ; but unto us which are being saved it
 19 is the power of God. For it is written,

I will destroy the wisdom of the wise,

And the prudence of the prudent will I reject.

20 Where is the wise ? where is the scribe ? where is the
 disputer of this ³world ? hath not God made foolish ⁴Or, *age*

21 the wisdom of the world ? For seeing that in the
 wisdom of God the world through its wisdom knew
 not God, it was God's good pleasure through the fool-
 ishness of the ⁵preaching to save them that believe. ⁶Gr. *thing*

22 Seeing that Jews ask for signs, and Greeks seek after
 23 wisdom : but we preach ⁷Christ crucified, unto Jews ⁸Or, *a Messiah*

24 a stumblingblock, and unto Gentiles foolishness ; but
 unto ⁹them that are called, both Jews and Greeks, ¹⁰Gr. *the called*
 Christ the power of God, and the wisdom of God. *themselves.*

25 Because the foolishness of God is wiser than men ;
 and the weakness of God is stronger than men.

26 For ¹¹behold your calling, brethren, how that not ¹²Or, *ye behold*

many wise after the flesh, not many mighty, not many
 27 noble, ¹³are called : but God chose the foolish things of ¹⁴Or, *have part*
 the world, that he might put to shame them that are *therein*

wise ; and God chose the weak things of the world,
 that he might put to shame the things that are strong ;
 28 and the base things of the world, and the things that ¹⁵Many ancient
 are despised, did God choose, *yea* ¹⁶and the things that *and.*

are not, that he might bring to nought the things that are: that no flesh should glory before God. But of ^{29,30} him are ye in Christ Jesus, who was made unto us wisdom from God, ¹and righteousness and sanctification, and redemption: that, according as it is written, ³¹He that glorieth, let him glory in the Lord.

¹ Or, both righteousness and sanctification and redemption

And I, brethren, when I came unto you, came not ²with excellency of ²speech or of wisdom, proclaiming to you the ³mystery of God. For I determined not to ²know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in ³fear, and in much trembling. And my ²speech and ⁴my ⁴preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that ⁵your faith should not ⁵stand in the wisdom of men, but in the power of God.

² Or, word
³ Many ancient authorities read testimony.

⁴ Gr. thing preached.

⁵ Gr. be.

⁶ Or, fullgrown
⁷ Or, age: and so in ver. 7, 8; but not in ver. 12.

Howbeit we speak wisdom among the ⁶perfect: yet ⁶is a wisdom not of this ⁷world, nor of the rulers of this ⁷world, which are coming to nought: but we speak ⁷God's wisdom in a mystery, *even* the *wisdom* that hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this ⁸world knoweth: for had they known it, they would not have crucified the Lord of glory: but as it is written, ⁹

Things which eye saw not, and ear heard not,
And *which* entered not into the heart of man,
Whatsoever things God prepared for them that love him.

⁸ Some ancient authorities read *For*.

⁹ Or, it

⁸But unto us God revealed ⁹*them* through the Spirit: ¹⁰for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things ¹¹of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit ¹²of the world, but the spirit which is of God; that we might know the things that are freely given to us by God. Which things also we speak, not in words ¹³which man's wisdom teacheth, but which the Spirit teacheth; ^{10 11}comparing spiritual things with spiritual. Now the natural man receiveth not the things of the ¹⁴Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually ¹²judged. But he that is spiritual ¹³judgeth all things, ¹⁵

¹⁰ Or, combining
¹¹ Or, interpreting spiritual things to spiritual men

¹² Or, examined
¹³ Or, examineth

16 and he himself is ¹judged of no man. For who hath ¹Or, *examined*
known the mind of the Lord, that he should instruct
him? But we have the mind of Christ.

3 ¹ And I, brethren, could not speak unto you as unto
spiritual, but as unto carnal, as unto babes in Christ.

2 I fed you with milk, not with meat; for ye were not

3 yet able *to bear it*: nay, not even now are ye able; for
ye are yet carnal: for whereas there is among you
jealousy and strife, are ye not carnal, and walk after

4 the manner of men? For when one saith, I am of
Paul; and another, I am of Apollos; are ye not men?

5 What then is Apollos? and what is Paul? Ministers
through whom ye believed; and each as the Lord

6 gave to him. I planted, Apollos watered; but God

7 gave the increase. So then neither is he that planteth
any thing, neither he that watereth; but God that

8 giveth the increase. Now he that planteth and he
that watereth are one: but each shall receive his own

9 reward according to his own labour. For we are
God's fellow-workers: ye are God's ²husbandry, God's ³Gr. *tilled land*.

building.
10 According to the grace of God which was given
unto me, as a wise masterbuilder I laid a foundation;

and another buildeth thereon. But let each man take
11 heed how he buildeth thereon. For other foundation

can no man lay than that which is laid, which is Jesus
12 Christ. But if any man buildeth on the foundation

13 gold, silver, costly stones, wood, hay, stubble; each
man's work shall be made manifest: for the day shall
declare it, because it is revealed in fire; ³and the fire

itself shall prove each man's work of what sort it is.
14 If any man's work shall abide which he built thereon,

15 he shall receive a reward. If any man's work shall be
burned, he shall suffer loss: but he himself shall be
saved; yet so as through fire.

16 Know ye not that ye are a ⁴temple of God, and ⁴Or, *sanctuary*
17 that the Spirit of God dwelleth in you? If any man

destroyeth the ⁴temple of God, him shall God de-
stroy; for the ⁴temple of God is holy, ⁵which *temple* ⁵Or, *and such*
ye are. ⁵are ye

18 Let no man deceive himself. If any man thinketh
that he is wise among you in this ⁶world, let him ⁶Or, *age*

19 become a fool, that he may become wise. For the

³Or, *and each
man's work, of
what sort it is,
the fire shall
prove it.*

wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness : and again, The Lord knoweth the reasonings of the 20 wise, that they are vain. Wherefore let no one glory 21 in men. For all things are yours ; whether Paul, or 22 Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours ; and 23 ye are Christ's ; and Christ is God's.

Let a man so account of us, as of ministers of 1 4 Christ, and stewards of the mysteries of God. Here, 2 moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing 3 that I should be ¹judged of you, or of man's ²judgement : yea, I ³judge not mine own self. For I know 4 nothing against myself ; yet am I not hereby justified : but he that ⁴judgeth me is the Lord. Wherefore judge 5 nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts ; and then shall each man have his praise from God.

Now these things, brethren, I have in a figure trans- 6 ferred to myself and Apollos for your sakes ; that in us ye might learn not *to go* beyond the things which are written ; that no one of you be puffed up for the one against the other. For who maketh thee to differ ? 7 and what hast thou that thou didst not receive ? but if thou didst receive it, why dost thou glory, as if thou hadst not received it ? Already are ye filled, already 8 ye are become rich, ye have reigned without us : yea and I would that ye did reign, that we also might reign with you. For, I think, God has set forth us 9 the apostles last of all, as men doomed to death : for we are made a spectacle unto the world, ⁵and to angels, and to men. We are fools for Christ's sake, 10 but ye are wise in Christ ; we are weak, but ye are strong ; ye have glory, but we have dishonour. Even 11 unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace ; and we toil, working with our own 12 hands : being reviled, we bless ; being persecuted, we endure ; being defamed, we entreat : we are made as 13 the ⁶filth of the world, the offscouring of all things, even until now.

¹ Or, *examined*

² Gr. *day*.

³ Or, *examine*

⁴ Or, *examined*

⁵ Or, *both to angels and men*

⁶ Or, *refuse*

14 I write not these things to shame you, but to ad-
 15 monish you as my beloved children. For though ye
 should have ten thousand tutors in Christ, yet *have*
ye not many fathers: for in Christ Jesus I begat you
 16 through the gospel. I beseech you therefore, be ye
 17 imitators of me. For this cause have I sent unto you
 Timothy, who is my beloved and faithful child in the
 Lord, who shall put you in remembrance of my ways
 which be in Christ, even as I teach everywhere in
 18 every church. Now some are puffed up, as though
 19 I were not coming to you. But I will come to you
 shortly, if the Lord will; and I will know, not the
 word of them which are puffed up, but the power.
 20 For the kingdom of God is not in word, but in
 21 power. What will ye? shall I come unto you with
 a rod, or in love and a spirit of meekness?

5 1 It is actually reported that there is fornication
 among you, and such fornication as is not even among
 the Gentiles, that one *of you* hath his father's wife.

2 And ¹ye are puffed up, and ²did not rather mourn,
 that he that had done this deed might be taken away
 3 from among you. For I verily, being absent in body

¹ Or, *are ye
puffed up?*
² Or, *did ye not
rather
mourn, ... you?*

but present in spirit, have already, as though I were
 present, judged him that hath so wrought this thing,
 4 in the name of our Lord Jesus, ye being gathered
 together, and my spirit, with the power of our Lord
 5 Jesus, to deliver such a one unto Satan for the de-
 struction of the flesh, that the spirit may be saved in
 6 the day of the Lord ³Jesus. Your glorying is not

³ Some ancient
authorities omit
Jesus.

good. Know ye not that a little leaven leaveneth the
 7 whole lump? Purge out the old leaven, that ye may
 be a new lump, even as ye are unleavened. For our
 8 passover also hath been sacrificed, *even* Christ: where-
 fore let us ⁴keep the feast, not with old leaven, neither
 with the leaven of malice and wickedness, but with
 the unleavened bread of sincerity and truth.

⁴ Gr. *keep fes-
tival*.

9 I wrote unto you in my epistle to have no company
 10 with fornicators; ⁵not altogether with the fornicators
 of this world, or with the covetous and extortioners,
 or with idolaters; for then must ye needs go out of
 11 the world: but ⁶now I write unto you not to keep
 company, if any man that is named a brother be a
 fornicator, or covetous, or an idolater, or a reviler, or

⁵ Or, *not at all
meaning the
fornicators &c.*

⁶ Or, *as it is,
I wrote*

a drunkard, or an extortioner ; with such a one no, not to eat. For what have I to do with judging them that ¹² are without ? Do not ye judge them that are within, whereas them that are without God judgeth ? Put ¹³ away the wicked man from among yourselves.

¹ Gr. the other.

Dare any of you, having a matter against ¹ his neigh- ⁶ bour, go to law before the unrighteous, and not before

the saints ? Or know ye not that the saints shall ² judge the world ? and if the world is judged by you,

² Gr. of the smallest tribunals.

are ye unworthy ² to judge the smallest matters ?

³ Gr. tribunals pertaining to.

Know ye not that we shall judge angels ? how much ³ more, things that pertain to this life ? If then ye have ⁴

⁴ Or, set them...church

² to judge things pertaining to this life, ⁴ do ye set them to judge who are of no account in the church ?

I say *this* to move you to shame. Is it so, that there ⁵ cannot be *found* among you one wise man, who shall be able to decide between his brethren, but brother ⁶ goeth to law with brother, and that before unbelievers ?

⁵ Or, a loss to you

Nay, already it is altogether ⁵ a defect in you, that ye ⁷ have lawsuits one with another. Why not rather take wrong ? why not rather be defrauded ? Nay, but ⁸

ye yourselves do wrong, and defraud, and that *your* brethren. Or know ye not that the unrighteous shall ⁹

not inherit the kingdom of God ? Be not deceived : neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor ¹⁰ thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And ¹¹

⁶ Gr. washed yourselves.

such were some of you : but ye ⁶ were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

All things are lawful for me ; but not all things are ¹² expedient. All things are lawful for me ; but I will not be brought under the power of any. Meats for ¹³ the belly, and the belly for meats : but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord ; and the Lord for the body : and God both raised the Lord, and will ¹⁴ raise up us through his power. Know ye not that your ¹⁵ bodies are members of Christ ? shall I then take away the members of Christ, and make them members of a harlot ? God forbid. Or know ye not that he that ¹⁶ is joined to a harlot is one body ? for, The twain, saith

17 he, shall become one flesh. But he that is joined
18 unto the Lord is one spirit. Flee fornication. Every
sin that a man doeth is without the body; but he that
committeth fornication sinneth against his own body.

19 Or know ye not that your body is a ^{1 Or, sanctuary}temple of the
^{2 Or, Holy Spirit}Holy Ghost which is in you, which ye have from
20 God? and ye are not your own; for ye were bought
with a price: glorify God therefore in your body.

7 1 Now concerning the things whereof ye wrote: It is
2 good for a man not to touch a woman. But, because
of fornications, let each man have his own wife, and
3 let each woman have her own husband. Let the hus-
band render unto the wife her due: and likewise also
4 the wife unto the husband. The wife hath not power
over her own body, but the husband: and likewise also
the husband hath not power over his own body, but
5 the wife. Defraud ye not one the other, except it be
by consent for a season, that ye may give yourselves
unto prayer, and may be together again, that Satan
6 tempt you not because of your incontinency. But
this I say by way of permission, not of commandment.
7 ³Yet I would that all men were even as I myself.
Howbeit each man hath his own gift from God, one
after this manner, and another after that.

³ Many ancient
authorities read
For.

8 But I say to the unmarried and to widows, It is good
9 for them if they abide even as I. But if they have not
continency, let them marry: for it is better to marry
10 than to burn. But unto the married I give charge,
yea not I, but the Lord, That the wife depart not from
11 her husband (but and if she depart, let her remain
unmarried, or else be reconciled to her husband); and
12 that the husband leave not his wife. But to the rest
say I, not the Lord: If any brother hath an unbeliev-
ing wife, and she is content to dwell with him, let him
13 not leave her. And the woman which hath an un-
believing husband, and he is content to dwell with her,
14 let her not leave her husband. For the unbelieving
husband is sanctified in the wife, and the unbelieving
wife is sanctified in the brother: else were your
15 children unclean; but now are they holy. Yet if the
unbelieving departeth, let him depart: the brother or
the sister is not under bondage in such *cases*: but God
16 hath called ⁴us in peace. For how knowest thou, O

⁴ Many ancient
authorities read
you.

wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife? Only, as the Lord hath distributed to each man, 17 as God hath called each, so let him walk. And so ordain I in all the churches. Was any man called 18 being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. Let each man abide in that 20 calling wherein he was called. Wast thou called being 21 a bondservant? care not for it: ¹but if thou canst become free, use *it* rather. For he that was called in 22 the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant. Ye were bought with a price; become 23 not bondservants of men. Brethren, let each man, 24 wherein he was called, therein abide with God.

¹ Or, *may, even if*

Now concerning virgins I have no commandment of 25 the Lord: but I give my judgement, as one that hath obtained mercy of the Lord to be faithful. I think 26 therefore that this is good by reason of the present distress, *namely*, that it is good for a man ²to be as he is. Art thou bound unto a wife? seek not to be 27 loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if 28 a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you. But this I say, brethren, the time ³is shortened, that 29 henceforth both those that have wives may be as though they had none; and those that weep, as though they 30 wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; and those that use the world, as not 31

² Gr. *so to be*.

³ Or, *is shortened henceforth, that both those &c.*

⁴ Or, *using it to the full*

⁵ Or, *wife, and is divided. So also the wife and the virgin: she that is unmarried is careful &c.*

Many ancient authorities read *wife, and is divided. So also the woman that is unmarried and the virgin is careful &c.*

⁴abusing it: for the fashion of this world passeth away. But I would have you to be free from cares. He 32 that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is married 33 is careful for the things of the world, how he may please his ⁵wife. And there is a difference also between the 34 wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful

for the things of the world, how she may please her
 35 husband. And this I say for your own profit; not
 that I may cast a ¹snare upon you, but for that which ¹Or, *constraint*
 is seemly, and that ye may attend upon the Lord with- ^{Gr. noose.}
 36 out distraction. But if any man thinketh that he be-
 haveth himself unseemly toward his ²virgin daughter, ²Or, *virgin*
 if she be past the flower of her age, and if need so re- ^{(omitting}
 quireth, let him do what he will; he sinneth not; let ^{daughter)}
 37 them marry. But he that standeth stedfast in his
 heart, having no necessity, but hath power as touch-
 ing his own will, and hath determined this in his own
 heart, to keep his own ²virgin daughter, shall do well.
 38 So then both he that giveth his own ²virgin daughter
 in marriage doeth well; and he that giveth her not in
 39 marriage shall do better. A wife is bound for so long
 time as her husband liveth; but if the husband be
³dead, she is free to be married to whom she will; ³Gr. *fallen*
 40 only in the Lord. But she is happier if she abide ^{asleep.}
 as she is, after my judgement: and I think that I also
 have the Spirit of God.

8 1 Now considering things sacrificed to idols: We know
 that we all have knowledge. Knowledge puffeth up,
 2 but love ⁴edifieth. If any man thinketh that he knoweth ⁴Gr. *buildeth*
 any thing, he knoweth not yet as he ought to know; ^{up.}
 3 but if any man loveth God, the same is known of him.
 4 Concerning therefore the eating of things sacrificed to
 idols, we know that no idol is *anything* in the world,
 5 and that there is no God but one. For though there
 be that are called gods, whether in heaven or on earth;
 6 as there are gods many, and lords many; yet to us
 there is one God, the Father, of whom are all things,
 and we unto him; and one Lord, Jesus Christ, through
 7 whom are all things, and we through him. Howbeit
 in all men there is not that knowledge: but some,
 being used until now to the idol, eat as *of* a thing
 sacrificed to an idol; and their conscience being weak
 8 is defiled. But meat will not commend us to God:
 neither, if we eat not, ⁵are we the worse; nor, if we ⁵Gr. *do we lack*
 9 eat, ⁶are we the better. But take heed lest by any ⁶Gr. *do we*
 means this ⁷liberty of yours become a stumblingblock ^{abound.}
 10 to the weak. For if a man see thee which hast know- ⁷Or, *power*
 ledge sitting at meat in an idol's temple, will not his
 conscience, if he is weak, ⁸be emboldened to eat things ⁸Gr. *be builded*
^{up.}

¹ Gr. *in*.

sacrificed to idols? For ¹through thy knowledge he ¹¹ that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, ¹² and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat maketh my ¹³ brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

Am I not free? am I not an apostle? have I not ¹ ⁹ seen Jesus our Lord? are not ye my work in the Lord? If to others I am not an apostle, yet at least I am to ² you: for the seal of mine apostleship are ye in the Lord. My defence to them that examine me is this. ³ Have we no right to eat and to drink? Have we no ⁴, ⁵

² Gr. *sister*.

right to lead about a wife that is a ²believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas? Or I only and Barnabas, have we not ⁶ a right to forbear working? What soldier ever serveth ⁷ at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Do I speak ⁸ these things after the manner of men? or saith not the law also the same? For it is written in the law of ⁹ Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or ¹⁰

² Or, *saith he it, as he doubtless doth, for our sake?*

³saith he it altogether for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, *to thresh* in hope of partaking. If we sowed unto you spiritual things, is it ¹¹ a great matter if we shall reap your carnal things? If ¹² others partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that they which ¹³ minister about sacred things eat *of* the things of the temple, *and* they which wait upon the altar have their portion with the altar? Even so did the Lord ordain ¹⁴ that they which proclaim the gospel should live of the gospel. But I have used none of these things: and I ¹⁵ write not these things that it may be so done in my case: for *it were* good for me rather to die, than that any man should make my glorying void. For if I ¹⁶ preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I

- 17 preach not the gospel. For if I do this of mine own
 will, I have a reward: but if not of mine own will, I
 18 have a stewardship intrusted to me. What then is
 my reward? That, when I preach the gospel, I may
 make the gospel without charge, so as not to use to
 19 the full my right in the gospel. For though I was free
 from all *men*, I brought myself under bondage to all,
 20 that I might gain the more. And to the Jews I became
 as a Jew, that I might gain Jews; to them that are
 under the law, as under the law, not being myself
 under the law, that I might gain them that are under
 21 the law; to them that are without law, as without law,
 not being without law to God, but under law to
 Christ, that I might gain them that are without law.
 22 To the weak I became weak, that I might gain the
 weak: I am become all things to all men, that I may
 23 by all means save some. And I do all things for the
 gospel's sake, that I may be a joint partaker thereof.
 24 Know ye not that they which run in a ^{1 Gr. race-}race run all, ^{course.}
 but one receiveth the prize? Even so run, that ye
 25 may attain. And every man that striveth in the
 games is temperate in all things. Now they *do it* to
 receive a corruptible crown; but we an incorruptible.
 26 I therefore so run, as not uncertainly; so ^{2 Gr. box.}fight I, as
 27 not beating the air: but I ^{3 Gr. bruise.}buffet my body, and bring
 it into bondage: lest by any means, after that I have
 preached to others, I myself should be rejected.
 10 ¹ For I would not, brethren, have you ignorant, how
 that our fathers were all under the cloud, and all
 2 passed through the sea; and were all baptized ^{4 Gr. into.}unto
 3 Moses in the cloud and in the sea; and did all eat
 4 the same spiritual meat; and did all drink the same
 spiritual drink: for they drank of a spiritual rock that
 5 followed them: and the rock was Christ. Howbeit
 with most of them God was not well pleased: for they
 6 were overthrown in the wilderness. Now ^{5 Or, in these}these things ^{things they}were our examples, to the intent we should not lust ^{became figures}
 7 after evil things, as they also lusted. Neither be ye ^{of us}idolaters, as were some of them; as it is written, The
 people sat down to eat and drink, and rose up to
 8 play. Neither let us commit fornication, as some of
 them committed, and fell in one day three and twenty
 9 thousand. Neither let us tempt the ^{6 Some ancient}Lord, as some of ^{authorities read}
 Christ.

¹ Gr. *by way of figure.*

them tempted, and perished by the serpents. Neither ¹⁰ murmur ye, as some of them murmured, and perished by the destroyer: Now these things happened unto ¹¹ them ¹by way of example; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth ¹² take heed lest he fall. There hath no temptation ¹³ taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

² Or, *participation in*

³ Or, *loaf*

⁴ Or, *seeing that there is one bread, we, who are many, are one body*

⁵ Gr. *from.*

Wherefore, my beloved, flee from idolatry. I speak ¹⁴ as to wise men; judge ye what I say. The cup of ^{15,16} blessing which we bless, is it not a ²communion of the blood of Christ? The ³bread which we break, is it not a ²communion of the body of Christ? ⁴seeing ¹⁷ that we, who are many, are one ⁵bread, one body: for we all partake ⁵of the one ⁵bread. Behold Israel ¹⁸ after the flesh: have not they which eat the sacrifices communion with the altar? What say I then? that ¹⁹ a thing sacrificed to idols is anything, or that an idol is anything? But *I say*, that the things which ²⁰ the Gentiles sacrifice, they sacrifice to ⁶devils, and not to God: and I would not that ye should have communion with ⁶devils. Ye cannot drink the cup of the ²¹ Lord, and the cup of ⁶devils: ye cannot partake of the table of the Lord, and of the table of ⁶devils. Or ²² do we provoke the Lord to jealousy? are we stronger than he?

⁶ Gr. *demons.*

⁷ Gr. *build not up.*

All things are lawful; but all things are not expedient. All things are lawful; but all things ⁷edify not. Let no man seek his own, but *each* his neighbour's ²⁴ good. Whatsoever is sold in the shambles, eat, asking ²⁵ no question for conscience sake; for the earth is the ²⁶ Lord's, and the fulness thereof. If one of them that ²⁷ believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say ²⁸ unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake: conscience, I say, not thine own, but the other's; for ²⁹ why is my liberty judged by another conscience? ³⁰ If ³⁰

⁶ Or, *if I partake with thankfulness*

- I by grace partake, why am I evil spoken of for that
31 for which I give thanks? Whether therefore ye eat,
or drink, or whatsoever ye do, do all to the glory of
32 God. Give no occasion of stumbling, either to Jews,
33 or to Greeks, or to the church of God: even as I also
please all men in all things, not seeking mine own
profit, but the *profit* of the many, that they may be
11 1 saved. Be ye imitators of me, even as I also am of
Christ.
- 2 Now I praise you that ye remember me in all things,
and hold fast the traditions, even as I delivered them
3 to you. But I would have you know, that the head of
every man is Christ; and the head of the woman is
4 the man; and the head of Christ is God. Every man
praying or prophesying, having his head covered, dis-
5 honoureth his head. But every woman praying or
prophesying with her head unveiled dishonoureth her
head: for it is one and the same thing as if she were
6 shaven. For if a woman is not veiled, let her also be
shorn: but if it is a shame to a woman to be shorn or
7 shaven, let her be veiled. For a man indeed ought
not to have his head veiled, forasmuch as he is the
image and glory of God: but the woman is the glory
8 of the man. For the man is not of the woman; but
9 the woman of the man: for neither was the man
created for the woman; but the woman for the man:
10 for this cause ought the woman to ¹have a sign of ¹Or, have au-
11 authority on her head, because of the angels. How-
beit neither is the woman without the man, nor the
12 man without the woman, in the Lord. For as the
woman is of the man, so is the man also by the wo-
13 man; but all things are of God. Judge ye ²in your-
selves: is it seemly that a woman pray unto God ²Or, among
14 unveiled? Doth not even nature itself teach you,
that, if a man have long hair, it is a dishonour to him?
15 But if a woman have long hair, it is a glory to her:
16 for her hair is given her for a covering. But if any
man seemeth to be contentious, we have no such
custom, neither the churches of God.
- 17 But in giving you this charge, I praise you not, that
ye come together not for the better but for the worse.
18 For first of all, when ye come together ³in the church, ³Or, in congrega-
I hear that ⁴divisions exist among you; and I partly ⁴Gr. schisms.

¹ Or, factions

believe it. For there must be also ¹heresies among 19 you, that they which are approved may be made manifest among you. When therefore ye assemble your- 20 selves together, it is not possible to eat the Lord's supper: for in your eating each one taketh before 21 *other* his own supper; and one is hungry, and another is drunken. What? have ye not houses to eat and to 22 drink in? or despise ye the ²church of God, and put them to shame that ³have not? What shall I say to you? ⁴shall I praise you in this? I praise you not.

² Or, congregation

³ Or, have nothing

⁴ Or, shall I praise you? In this I praise you not.

For I received of the Lord that which also I delivered 23 unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had 24 given thanks, he brake it, and said, This is my body, which ⁵is for you: this do in remembrance of me. In 25 like manner also the cup, after supper, saying, This cup is the new ⁶covenant in my blood: this do, as oft as ye drink *it*, in remembrance of me. For as often 26 as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever 27 shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him 28 eat of the bread, and drink of the cup. For he that 29 eateth and drinketh, eateth and drinketh judgement unto himself, if he ⁷discern not the body. For this 30 cause many among you are weak and sickly, and not a few sleep. But if we ⁸discerned ourselves, we 31 should not be judged. But ⁹when we are judged, we 32 are chastened of the Lord, that we may not be condemned with the world. Wherefore, my brethren, 33 when ye come together to eat, wait one for another. If any man is hungry, let him eat at home; that your 34 coming together be not unto judgement. And the rest will I set in order whensoever I come.

⁷ Gr. discriminate.

⁸ Gr. discriminated.

⁹ Or, when we are judged of the Lord, we are chastened

Now concerning spiritual *gifts*, brethren, I would ¹ 12 not have you ignorant. Ye know that when ye were ² Gentiles *ye were* led away unto those dumb idols, howsoever ye might be led. Wherefore I give you to ³ understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

Now there are diversities of gifts, but the same Spirit. 4

5 And there are diversities of ministrations, and the
 6 same Lord. And there are diversities of workings,
 7 but the same God, who worketh all things in all. But
 to each one is given the manifestation of the Spirit to
 8 profit withal. For to one is given through the Spirit
 the word of wisdom; and to another the word of
 9 knowledge, according to the same Spirit: to another
 faith, in the same Spirit; and to another gifts of heal-
 10 ings, in the one Spirit; and to another workings
 of miracles; and to another prophecy; and to an- ^{1 Gr. powers.}
 other discernings of spirits: to another *divers* kinds of
 tongues; and to another the interpretation of tongues:
 11 but all these worketh the one and the same Spirit,
 dividing to each one severally even as he will.
 12 For as the body is one, and hath many members,
 and all the members of the body, being many, are
 13 one body; so also is Christ. For in one Spirit were
 we all baptized into one body, whether Jews or
 Greeks, whether bond or free; and were all made to
 14 drink of one Spirit. For the body is not one member,
 15 but many. If the foot shall say, Because I am not
 the hand, I am not of the body; it is not therefore
 16 not of the body. And if the ear shall say, Because I
 am not the eye, I am not of the body; it is not there-
 17 fore not of the body. If the whole body were an eye,
 where were the hearing? If the whole were hearing,
 18 where were the smelling? But now hath God set the
 members each one of them in the body, even as it
 19 pleased him. And if they were all one member,
 20 where were the body? But now they are many mem-
 21 bers, but one body. And the eye cannot say to the
 hand, I have no need of thee: or again the head to
 22 the feet, I have no need of you. Nay, much rather,
 those members of the body which seem to be more
 23 feeble are necessary: and those *parts* of the body,
 which we think to be less honourable, upon these we
 24 ^{2 Or, put on} bestow more abundant honour; and our uncomely
parts have more abundant comeliness; whereas our
 comely *parts* have no need: but God tempered the
 body together, giving more abundant honour to that
 25 *part* which lacked; that there should be no schism in
 the body; but *that* the members should have the
 26 same care one for another. And whether one mem-

¹ Or, *glorified*
² Or, *members*
each in his part

³ Gr. *powers*.
⁴ Or, *wise coun-*
sels

⁵ Many ancient
 authorities read
that I may
glory.

⁶ Or, *covereth*

⁷ Gr. *in a riddle*.

⁸ Gr. *know fully*.

⁹ Gr. *known*
fully.

¹⁰ Or, *but greater*
than these

¹¹ Gr. *greater*.

¹² Gr. *heareth*.

ber suffereth, all the members suffer with it; or *one* member is ¹honoured, all the members rejoice with it. Now ye are the body of Christ, and ²severally mem- 27 bers thereof. And God hath set some in the church, ²⁸ first apostles, secondly prophets, thirdly teachers, then ³miracles, then gifts of healings, helps, ⁴governments, *divers* kinds of tongues. Are all apostles? ²⁹ are all prophets? are all teachers? are all *workers of* ³miracles? have all gifts of healings? do all speak with ³⁰ tongues? do all interpret? But desire earnestly the ³¹ greater gifts. And a still more excellent way shew I unto you.

If I speak with the tongues of men and of angels, ¹ **13** but have not love, I am become sounding brass, or a clanging cymbal. And if I have *the gift of* prophecy, ² and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to ³ feed *the poor*, and if I give my body ⁴to be burned, but have not love, it profiteth me nothing. Love suffereth ⁴ long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, ⁵ seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but ⁶ rejoiceth with the truth; ⁶beareth all things, believeth ⁷ all things, hopeth all things, endureth all things. Love ⁸ never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. For we know in part, and we prophesy ⁹ in part: but when that which is perfect is come, that ¹⁰ which is in part shall be done away. When I was a ¹¹ child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, ¹² ⁷darkly; but then face to face: now I know in part; but then shall I ⁸know even as also I have been ⁹known. But now abideth faith, hope, love, these ¹³ three; ¹⁰and the ¹¹greatest of these is love.

Follow after love; yet desire earnestly spiritual ¹⁴ *gifts*, but rather that ye may prophesy. For he that ² speaketh in a tongue speaketh not unto men, but unto God; for no man ¹²understandeth; but in the

3 spirit he speaketh mysteries. But he that proph-
 4 esieth speaketh unto men edification, and comfort,
 5 and consolation. He that speaketh in a tongue ^{1 Gr. buildeth up.} 'edifieth himself; but he that prophesieth 'edifieth the
 6 church. Now I would have you all speak with
 7 tongues, but rather that ye should prophesy: and
 8 greater is he that prophesieth than he that speaketh
 9 with tongues, except he interpret, that the church
 10 may receive edifying. But now, brethren, if I come
 11 unto you speaking with tongues, what shall I profit
 12 you, unless I speak to you either by way of revela-
 13 tion, or of knowledge, or of prophesying, or of
 14 teaching? Even things without life, giving a voice,
 15 whether pipe or harp, if they give not a distinction
 16 in the sounds, how shall it be known what is piped
 17 or harped? For if the trumpet give an uncertain
 18 voice, who shall prepare himself for war? So also
 19 ye, unless ye utter by the tongue speech easy to be
 20 understood, how shall it be known what is spoken?
 21 for ye will be speaking into the air. There are, it
 22 may be, so many kinds of voices in the world, and
 23 ^{2 Or, nothing is without voice} 'no kind is without signification. If then I know not
 24 the meaning of the voice, I shall be to him that
 25 speaketh a barbarian, and he that speaketh will be a
 26 barbarian ^{3 Or, in my case} 'unto me. So also ye, since ye are zealous ^{4 Gr. spirits.}
 27 of 'spiritual gifts, seek that ye may abound unto the
 28 edifying of the church. Wherefore let him that
 29 speaketh in a tongue pray that he may interpret.
 30 For if I pray in a tongue, my spirit prayeth, but my
 31 understanding is unfruitful. What is it then? I
 32 will pray with the spirit, and I will pray with the
 33 understanding also: I will sing with the spirit, and
 34 I will sing with the understanding also. Else if
 35 thou bless with the spirit, how shall he that filleth
 36 the place of ^{5 Or, him that is without gifts: and so in ver. 23, 24.} 'the unlearned say the Amen at thy
 37 giving of thanks, seeing he knoweth not what thou
 38 sayest? For thou verily givest thanks well, but the
 39 other is not ^{6 Gr. builded up.} 'edified. I thank God, I speak with
 40 tongues more than you all: howbeit in the church I
 41 had rather speak five words with my understanding,
 42 that I might instruct others also, than ten thousand
 43 words in a tongue.
 44 Brethren, be not children in mind: howbeit in

¹ *Gr. of full age.* malice be ye babes, but in mind be ¹men. In the ²¹ law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord. Wherefore tongues are for a sign, not to them that ²² believe, but to the unbelieving: but prophesying *is for a sign*, not to the unbelieving, but to them that believe. If therefore the whole church be assembled ²³ together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all prophesy, and there come ²⁴ in one unbelieving or unlearned, he is ²reproved by all, he is judged by all; the secrets of his heart are ²⁵ made manifest; and so he will fall down on his face and worship God, declaring that God is ³among you indeed.

² Or, convicted

³ Or, in

What is it then, brethren? When ye come together, ²⁶ each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. If any man speaketh ²⁷ in a tongue, *let it be* by two, or at the most three, and *that* in turn; and let one interpret: but if there be no ²⁸ interpreter, let him keep silence in the church; and let him speak to himself, and to God. And let the ²⁹ prophets speak *by* two or three, and let the others ³⁰ discern. But if a revelation be made to another sitting by, let the first keep silence. For ye all can prophesy ³¹ one by one, that all may learn, and all may be ³comforted; and the spirits of the prophets are subject to ³² the prophets; for God is not *a God* of confusion, but ³³ of peace; as in all the churches of the saints.

⁴ Or, discriminate.

⁵ Or, exhorted

Let the women keep silence in the churches: for it ³⁴ is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would ³⁵ learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church. What? was it from you that the word of God ³⁶ went forth? or came it unto you alone?

⁶ Many ancient authorities read *But if any man knoweth not, he is not known.*

If any man thinketh himself to be a prophet, or ³⁷ spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. ³⁸ But if any man is ignorant, let him be ignorant.

39 Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. But let all things be done decently and in order.

15 ¹ Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received,

² wherein also ye stand, by which also ye are ¹ saved; *¹ Or, saved, if ye hold fast what I preached unto you, except &c.*

I make known, I say, ² in what words I preached it unto you, if ye hold it fast, except ye believed ³ in vain. *² Gr. with what word.*

³ For I delivered unto you first of all that which also I received, how that Christ died for our sins according *³ Or, without cause*

⁴ to the scriptures; and that he was buried; and that he hath been raised on the third day according to the

⁵ scriptures; and that he appeared to Cephas; then

⁶ to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part re-

⁷ main until now, but some are fallen asleep; then he

⁸ appeared to James; then to all the apostles; and last

of all, as unto one born out of due time, he appeared

⁹ to me also. For I am the least of the apostles, that

am not meet to be called an apostle, because I perse-

¹⁰ cuted the church of God. But by the grace of God I

am what I am: and his grace which was bestowed

upon me was not found ⁴ vain; but I laboured more *⁴ Or, void*

abundantly than they all: yet not I, but the grace of

¹¹ God which was with me. Whether then *it be* I or they,

so we preach, and so ye believed.

¹² Now if Christ is preached that he hath been raised

from the dead, how say some among you that there is

¹³ no resurrection of the dead? But if there is no resur-

rection of the dead, neither hath Christ been raised:

¹⁴ and if Christ hath not been raised, then is our preach-

¹⁵ ing ⁵ vain, ⁶ your faith also is ⁴ vain. Yea, and we are *⁵ Some ancient authorities read our.*

found false witnesses of God; because we witnessed of

God that he raised up ⁶ Christ: whom he raised not *⁶ Gr. the Christ.*

¹⁶ up, if so be that the dead are not raised. For if the

dead are not raised, neither hath Christ been raised:

¹⁷ and if Christ hath not been raised, your faith is vain;

¹⁸ ye are yet in your sins. Then they also which are

¹⁹ fallen asleep in Christ have perished. ⁷ If in this life *⁷ Or, If we have only hoped in Christ in this life*

only we have hoped in Christ, we are of all men most

pitiable.

²⁰ But now hath Christ been raised from the dead, the

²¹ firstfruits of them that are asleep. For since by man

came death, by man *came* also the resurrection of the dead. For as in Adam all die, so also in ¹Christ shall ²²all be made alive. But each in his own order: Christ ²³the firstfruits; then they that are Christ's, at his ²coming. Then *cometh* the end, when he shall deliver ²⁴up the kingdom to ³God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his ²⁵enemies under his feet. The last enemy that shall be ²⁶abolished is death. For, He put all things in subjec- ²⁷tion under his feet. ⁴But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all ²⁸things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

⁴ Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when, I say, all things &c.*

⁵ Or, *your glorifying*

⁶ Or, *what doth it profit me, if the dead are not raised? Let us eat &c.*

⁷ Or, *Awake out of drunkenness righteously.*

Else what shall they do which are baptized for the ²⁹dead? If the dead are not raised at all, why then are they baptized for them? why do we also stand in ³⁰jeopardy every hour? I protest by ⁶that glorying in ³¹you, brethren, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I fought with ³²beasts at Ephesus, ⁶what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die. Be not deceived: Evil company doth corrupt ³³good manners. ⁷Awake up righteously, and sin not; ³⁴for some have no knowledge of God: I speak *this* to move you to shame.

But some one will say, How are the dead raised? ³⁵and with what manner of body do they come? Thou ³⁶foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, ³⁷thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but ³⁸God giveth it a body even as it pleased him, and to each seed a body of its own. All flesh is not the ³⁹same flesh: but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies ⁴⁰terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another. There is one ⁴¹glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from

42 another star in glory. So also is the resurrection of
the dead. It is sown in corruption; it is raised in
43 incorruption: it is sown in dishonour; it is raised in
glory: it is sown in weakness; it is raised in power:
44 it is sown a natural body; it is raised a spiritual body.

If there is a natural body, there is also a spiritual *body*.
45 So also it is written, The first man Adam became a
living soul. The last Adam *became* a life-giving spirit.
46 Howbeit that is not first which is spiritual, but that
47 which is natural; then that which is spiritual. The
first man is of the earth, earthy: the second man is of
48 heaven. As is the earthy, such are they also that are
earthy: and as is the heavenly, such are they also that
49 are heavenly. And as we have borne the image of the
earthy, ¹we shall also bear the image of the heavenly.

¹ Many ancient
authorities read
let us also bear.

50 Now this I say, brethren, that flesh and blood can-
not inherit the kingdom of God; neither doth corrup-
51 tion inherit incorruption. Behold, I tell you a mystery:
We shall not all sleep, but we shall all be changed,
52 in a moment, in the twinkling of an eye, at the last
trump: for the trumpet shall sound, and the dead
shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and
54 this mortal must put on immortality. But when ²this

² Many ancient
authorities omit
*this corruptible
shall have put
on incorruption,
and.*

corruptible shall have put on incorruption, and this
mortal shall have put on immortality, then shall come
to pass the saying that is written, Death is swallowed
55 up ³in victory. O death, where is thy victory? O death,
56 where is thy sting? The sting of death is sin; and
57 the power of sin is the law: but thanks be to God,
which giveth us the victory through our Lord Jesus
58 Christ. Wherefore, my beloved brethren, be ye sted-
fast, unmoveable, always abounding in the work of
the Lord, forasmuch as ye know that your labour is
not ⁴vain in the Lord.

³ Or, *victor-
iously*

⁴ Or, *void*

16 ¹ Now concerning the collection for the saints, as I
gave order to the churches of Galatia, so also do ye.

² Upon the first day of the week let each one of you
lay by him in store, as he may prosper, that no collec-
3 tions be made when I come. And when I arrive,

⁴whomsoever ye shall approve by letters, them will I
4 send to carry your bounty unto Jerusalem: and if it
be meet for me to go also, they shall go with me.

⁵ Or, *whom-
soever ye shall
approve, them
will I send with
letters*

But I will come unto you, when I shall have passed; through Macedonia; for I do pass through Macedonia; but with you it may be that I shall abide, or even 6 winter, that ye may set me forward on my journey whithersoever I go. For I do not wish to see you 7 now by the way; for I hope to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until 8 Pentecost; for a great door and effectual is opened 9 unto me, and there are many adversaries.

Now if Timothy come, see that he be with you 10 without fear; for he worketh the work of the Lord, as I also do: let no man therefore despise him. But set 11 him forward on his journey in peace, that he may come unto me: for I expect him with the brethren. But as 12 touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not at all ¹his will to come now; but he will come when he shall have opportunity.

¹ Or, God's will that he should come now

Watch ye, stand fast in the faith, quit you like men, 13 be strong. Let all that ye do be done in love. 14

Now I beseech you, brethren (ye know the house of 15 Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints), that ye also be in subjection unto such, and to every 16 one that helpeth in the work and laboureth. And I 17 rejoice at the ²coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied. For they refreshed my spirit and 18 yours: acknowledge ye therefore them that are such.

² Gr. presence.

The churches of Asia salute you. Aquila and 19 Prisca salute you much in the Lord, with the church that is in their house. All the brethren salute you. 20 Salute one another with a holy kiss.

The salutation of me Paul with mine own hand. 21 If any man loveth not the Lord, let him be anathema. 22 ³Maran atha. The grace of the Lord Jesus Christ 23 be with you. My love be with you all in Christ 24 Jesus. Amen.

³ That is, Our Lord cometh.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

- 1 ¹ PAUL, an apostle of Christ Jesus through the will of God, and Timothy ¹our brother, unto the church of God which is at Corinth, with all the saints which are ¹ Gr. *the brother.*
2 in the whole of Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ.
3 Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort;
4 who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through
5 Christ. But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer:
6 and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of
7 the comfort. For we would not have you ignorant, brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life:
8 yea, we ourselves have had the ²answer of death within ourselves, that we should not trust in ourselves, ² Or, *but we ourselves*
9 but in God which raiseth the dead: who delivered ² Or, *sentence*
10 us out of so great a death, and will deliver: on whom we have ⁴set our hope that he will also still deliver us; ⁴ Some ancient authorities read *set our hope; and still will he deliver us.*
11 ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.
12 For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved

ourselves in the world, and more abundantly to you-ward. For we write none other things unto you, than ¹³ what ye read or even acknowledge, and I hope ye will acknowledge unto the end: as also ye did ac- ¹⁴ knowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.

¹ Or, *grace*
Some ancient
authorities read
joy.

And in this confidence I was minded to come be- ¹⁵ fore unto you, that ye might have a second ¹benefit; and by you to pass into Macedonia, and again from ¹⁶ Macedonia to come unto you, and of you to be set forward on my journey unto Judæa. When I therefore ¹⁷ was thus minded, did I shew fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the nay nay? But as God is faithful, our word toward you is ¹⁸ not yea and nay. For the Son of God, Jesus Christ, ¹⁹ who was preached among you ²by us, *even* ²by me and Silvanus and Timothy, was not yea and nay, but in him is yea. For how many soever be the promises ²⁰ of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us. Now he that stablisheth us with you ³in Christ, and ²¹ anointed us, is God; ⁴who also sealed us, and gave ²² us the earnest of the Spirit in our hearts.

² Gr. *through*.

³ Gr. *into*.

⁴ Or, *seeing that*
he both sealed us

⁵ Or, *your faith*
⁶ Some ancient
authorities read
For.

But I call God for a witness upon my soul, that to ²³ spare you I forbore to come unto Corinth. Not that ²⁴ we have lordship over your faith, but are helpers of your joy: for by ⁵faith ye stand. ⁶But I determined ¹ ² this for myself, that I would not come again to you with sorrow. For if I make you sorry, who then is he ² that maketh me glad, but he that is made sorry by me? And I wrote this very thing, lest, when I came, ³ I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. For out of much affliction and ⁴ anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

But if any hath caused sorrow, he hath caused ⁵ sorrow, not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one is this ⁶ punishment which was *inflicted* by ⁷the many; so that ⁷

⁷ Gr. *the more*.

- contrariwise ye should ¹rather forgive him and comfort him, lest by any means such a one should be
 8 swallowed up with his overmuch sorrow. Wherefore
 9 I beseech you to confirm *your* love toward him. For
 to this end also did I write, that I might know the
 proof of you, ²whether ye are obedient in all things. ³Some ancient
 authorities omit *rather*.
- 10 But to whom ye forgive anything, I *forgive* also: for
 what I also have forgiven, if I have forgiven anything,
 for your sakes *have I forgiven it* in the ³person of ⁴Or, *presence*
 11 Christ; that no advantage may be gained over us by
 Satan: for we are not ignorant of his devices.
- 12 Now when I came to Troas for the gospel of Christ,
 and when a door was opened unto me in the Lord,
 13 I had no relief for my spirit, because I found not
 Titus my brother: but taking my leave of them, I
 14 went forth into Macedonia. But thanks be unto God,
 which always leadeth us in triumph in Christ, and
 maketh manifest through us the savour of his know-
 15 ledge in every place. For we are a sweet savour of
 Christ unto God, in them that are being saved, and
 16 in them that are perishing; to the one a savour from
 death unto death; to the other a savour from life
 unto life. And who is sufficient for these things?
- 17 For we are not as the many, ⁴corrupting the word
 of God: but as of sincerity, but as of God, in the
 sight of God, speak we in Christ. ⁴Or, *making
merchandise of
the word of God*
- 3 ¹ Are we beginning again to commend ourselves? or
 need we, as do some, epistles of commendation to you
 2 or from you? Ye are our epistle, written in our hearts,
 3 known and read of all men; being made manifest that
 ye are an epistle of Christ, ministered by us, written
 not with ink, but with the Spirit of the living God; not
 in tables of stone, but in tables *that are* hearts of flesh.
- 4 And such confidence have we through Christ to God-
 5 ward: not that we are sufficient of ourselves, to account
 anything as from ourselves; but our sufficiency is from
 6 God; who also made us sufficient as ministers of a
 new ⁵covenant; not of the letter, but of the spirit: ⁵Or, *testament*
 7 for the letter killeth, but the spirit giveth life. But if
 the ministration of death, ⁶written, *and* engraven on
 stones, came ⁷with glory, so that the children of Israel
 could not look stedfastly upon the face of Moses for
 the glory of his face; which *glory* ⁸was passing away: ⁸Or, *was being
done away*

¹ Many ancient authorities read *For if to the ministration of condemnation there is glory.*

² Or, *is being done away*
³ Gr. *through.*

⁴ Or, *unto*
⁵ Or, *was being done away*
⁶ Gr. *thoughts.*
⁷ Or, *testament*
⁸ Or, *remaineth, it not being revealed that it is done away*
⁹ Or, *a man shall turn*
¹⁰ Or, *beholding as in a mirror*

¹¹ Or, *the Spirit which is the Lord*

¹² Or, *age*
¹³ Or, *that they should not see the light...image of God*
¹⁴ Gr. *illumination.*
¹⁵ Gr. *bond-servants.*
¹⁶ Some ancient authorities read *through Jesus.*

how shall not rather the ministration of the spirit be ⁸ with glory? ¹For if the ministration of condemnation ⁹ is glory, much rather doth the ministration of righteousness exceed in glory. For verily that which hath been ¹⁰ made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. For ¹¹ if that which ²passeth away *was* ³with glory, much more that which remaineth *is* in glory.

Having therefore such a hope, we use great boldness ¹² of speech, and *are* not as Moses, *who* put a veil upon ¹³ his face, that the children of Israel should not look stedfastly ⁴on the end of that which ⁵was passing away: but their ⁶minds were hardened: for until this ¹⁴very day at the reading of the old ⁷covenant the same veil ⁸remaineth unlifted; which *veil* is done away in Christ. But unto this day, whensoever Moses is read, ¹⁵ a veil lieth upon their heart. But whensoever ⁹it shall ¹⁶turn to the Lord, the veil is taken away. Now the ¹⁷Lord is the Spirit: and where the Spirit of the Lord is, *there* is liberty. But we all, with unveiled face ¹⁰reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from ¹¹the Lord the Spirit.

Therefore seeing we have this ministry, even as we ¹ obtained mercy, we faint not: but we have renounced ² the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. But and ³ if our gospel is veiled, it is veiled in them that are perishing: in whom the god of this ¹²world hath ⁴ blinded the ⁶minds of the unbelieving, ¹³that the ¹⁴light of the gospel of the glory of Christ, who is the image of God, should not dawn *upon them*. For we preach ⁵ not ourselves, but Christ Jesus as Lord, and ourselves as your ¹⁵servants ¹⁶for Jesus' sake. Seeing it is God, ⁶ that said, Light shall shine out of darkness, who shined in our hearts, to give the ¹⁴light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that ⁷ the exceeding greatness of the power may be of God, and not from ourselves; *we are* pressed on every side, ⁸ yet not straitened; perplexed, yet not unto despair;

9 pursued, yet not ¹forsaken; smitten down, yet not ¹Or, left behind
 10 destroyed; always bearing about in the body the
²dying of Jesus, that the life also of Jesus may be
 11 manifested in our body. For we which live are always ²Gr. putting to
 delivered unto death for Jesus' sake, that the life also death.
 12 of Jesus may be manifested in our mortal flesh. So
 13 then death worketh in us, but life in you. But hav-
 ing the same spirit of faith, according to that which is
 written, I believed, and therefore did I speak; we also
 14 believe, and therefore also we speak; knowing that he
 which raised up ³the Lord Jesus shall raise up us also ³Some ancient
 15 with Jesus, and shall present us with you. For all authorities omit
 things are for your sakes, that the grace, being multi- the Lord.
 plied through ⁴the many, may cause the thanksgiving ⁴Gr. the more.
 to abound unto the glory of God.

16 Wherefore we faint not; but though our outward
 man is decaying, yet our inward man is renewed day
 17 by day. For our light affliction, which is for the
 moment, worketh for us more and more exceedingly
 18 an eternal weight of glory; while we look not at the
 things which are seen, but at the things which are not
 seen: for the things which are seen are temporal; but
 the things which are not seen are eternal.

5 1 For we know that if the earthly house of our ⁵taber- ⁵Or, bodily
 nacle be dissolved, we have a building from God, a frame
 a house not made with hands, eternal, in the heavens.
 2 For verily in this we groan, longing to be clothed upon
 3 with our habitation which is from heaven: if so be
 4 that being clothed we shall not be found naked. For
 indeed we that are in this ⁶tabernacle do groan, ⁶Or, being bur-
 being dened, in that
 burdened; not for that we would be unclothed, but we would not
 that we would be clothed upon, that what is mortal be unclothed,
 5 may be swallowed up of life. Now he that wrought but would be
 us for this very thing is God, who gave unto us the clothed upon
 6 earnest of the Spirit. Being therefore always of good
 courage, and knowing that, whilst we are at home in
 7 the body, we are absent from the Lord (for we walk
 8 by faith, not by ⁷sight); we are of good courage, I say, ⁷Gr. appear-
 and are willing rather to be absent from the body, and ance.
 9 to be at home with the Lord. Wherefore also we ⁸Gr. are ambi-
 it our aim, whether at home or absent, to be well-tious.
 10 pleasing unto him. For we must all be made mani-
 fest before the judgement-seat of Christ; that each

¹ *Gr. through.* one may receive the things *done* ¹in the body, according to what he hath done, whether *it be* good or bad.

Knowing therefore the fear of the Lord, we persuade ¹¹ men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences. We are not again commending ourselves unto you, but ¹² *speak* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. For whether ¹³ we ²are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. For the love of ¹⁴ Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for ¹⁵ all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth know no man ¹⁶ after the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more. ¹⁷ Wherefore if any man is in Christ, ³*he is* a new creature: the old things are passed away; behold, they are become new. But all things are of God, who ¹⁸ reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God ¹⁹ was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having ²⁰ ⁴committed unto us the word of reconciliation.

² Or, there is a new creation

⁴ Or, placed in us

We are ambassadors therefore on behalf of Christ, ²⁰ as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God. Him ²¹ who knew no sin he made *to be* sin on our behalf; that we might become the righteousness of God in him. And working together *with him* we intreat also that ¹ ⁶ ye receive not the grace of God in vain (for he saith, ²

At an acceptable time I hearkened unto thee,

And in a day of salvation did I succour thee: behold, now is the acceptable time; behold, now is the day of salvation): giving no occasion of stumbling ³ in anything, that our ministration be not blamed; but ⁴ in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, ⁵ in labours, in watchings, in fastings; in pureness, in ⁶

knowledge, in longsuffering, in kindness, in the ¹Holy
 7 Ghost, in love unfeigned, in the word of truth, in the
 power of God; ²by the armour of righteousness on the
 8 right hand and on the left, by glory and dishonour, by
 evil report and good report; as deceivers, and *yet* true;
 9 as unknown, and *yet* well known; as dying, and be-
 10 hold, we live; as chastened, and not killed; as sorrow-
 ful, yet alway rejoicing; as poor, yet making many
 rich; as having nothing, and *yet* possessing all
 things.

¹ Or, *Holy Spirit*: and so throughout this book.
² Gr. *through*.

11 Our mouth is open unto you, O Corinthians, our
 12 heart is enlarged. Ye are not straitened in us, but
 13 ye are straitened in your own affections. Now for a
 recompense in like kind (I speak as unto *my* chil-
 dren), be ye also enlarged.

14 Be not unequally yoked with unbelievers: for what
 fellowship have righteousness and iniquity? or what
 15 communion hath light with darkness? And what
 concord hath Christ with ³Belial? or what portion

³ Gr. *Beliar*.

16 hath a believer with an unbeliever? And what
 agreement hath a ⁴temple of God with idols? for we
 are a ⁴temple of the living God; even as God said,
 I will dwell in them, and walk in them; and I will
 17 be their God, and they shall be my people. Where-
 fore

⁴ Or, *sanctuary*

Come ye out from among them, and be ye sep-
 arate,

saith the Lord,

And touch no unclean thing;

And I will receive you,

18 And will be to you a Father,

And ye shall be to me sons and daughters,

7 ¹ saith the Lord Almighty. Having therefore these
 promises, beloved, let us cleanse ourselves from all
 defilement of flesh and spirit, perfecting holiness in
 the fear of God.

2 ²Open your hearts to us: we wronged no man, we ²Gr. *Make room for us*.

3 corrupted no man, we took advantage of no man. I
 say it not to condemn *you*: for I have said before,
 that ye are in our hearts to die together and live to-
 4 gether. Great is my boldness of speech toward you,
 great is my glorying on your behalf: I am filled with
 comfort, I overflow with joy in all our affliction.

For even when we were come into Macedonia, our 5
flesh had no relief, but *we were* afflicted on every side;
without *were* fightings, within *were* fears. Neverthe- 6
less he that comforteth the lowly, *even* God, comforted
¹ Gr. *presence*. us by the ¹coming of Titus; and not by his ¹coming 7
only, but also by the comfort wherewith he was com-
forted in you, while he told us your longing, your
mourning, your zeal for me; so that I rejoiced yet
more. For though I made you sorry with my epistle, 8
I do not regret it, though I did regret; ²for I see that
³ Some ancient
authorities omit
for. that epistle made you sorry, though but for a season.
Now I rejoice, not that ye were made sorry, but that 9
ye were made sorry unto repentance: for ye were
made sorry after a godly sort, that ye might suffer
loss by us in nothing. For godly sorrow worketh 10
⁴ Or, unto a sal-
vation which
bringeth no
regret. repentance ³unto salvation, a *repentance* which bring-
eth no regret: but the sorrow of the world worketh
death. For behold, this selfsame thing, that ye were 11
made sorry after a godly sort, what earnest care it
wrought in you, yea, what clearing of yourselves,
yea, what indignation, yea, what fear, yea, what long-
ing, yea, what zeal, yea, what avenging! In every-
thing ye approved yourselves to be pure in the
matter. So although I wrote unto you, *I wrote* not 12
for his cause that did the wrong, nor for his cause
that suffered the wrong, but that your earnest care
for us might be made manifest unto you in the sight
of God. Therefore we have been comforted: and in 13
our comfort we joyed the more exceedingly for the
joy of Titus, because his spirit hath been refreshed
by you all. For if in anything I have gloried to him 14
on your behalf, I was not put to shame; but as we
spake all things to you in truth, so our glorying also,
which I made before Titus, was found to be truth.
And his inward affection is more abundantly toward 15
you, whilst he remembereth the obedience of you
all, how with fear and trembling ye received him. I 16
rejoice that in everything I am of good courage con-
cerning you.

Moreover, brethren, we make known to you the 8
grace of God which hath been given in the churches
of Macedonia; how that in much proof of affliction 2
the abundance of their joy and their deep poverty

3 abounded unto the riches of their ¹liberality. For according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord, 4 beseeching us with much intreaty in regard of this grace and the fellowship in the ministering to the 5 saints: and *this*, not as we had hoped, but first they gave their own selves to the Lord, and to us by the 6 will of God. Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also 7 complete in you this grace also. But as ye abound in everything, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* ²your love to us, *see* 8 that ye abound in this grace also. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. 9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. 10 And herein I give *my* judgement: for this is expedient for you, who were the first to make a beginning a year 11 ago, not only to do, but also to will. But now complete the doing also; that as *there was* the readiness to will, so *there may be* the completion also out of your 12 ability. For if the readiness is there, *it is* acceptable according as *a man* hath, not according as *he* hath not. 13 For *I say* not *this*, that others may be eased, and ye 14 distressed: but by equality; your abundance *being a supply* at this present time for their want, that their abundance also may become *a supply* for your want; 15 that there may be equality: as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack. 16 But thanks be to God, which putteth the same 17 earnest care for you into the heart of Titus. For indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of his own accord. 18 And we have sent together with him the brother whose praise in the gospel *is spread* through all the 19 churches; and not only so, but who was also appointed by the churches to travel with us in *the matter* of this grace, which is ministered by us to the glory of 20 the Lord, and *to shew* our readiness: avoiding this, that any man should blame us in *the matter* of this

¹ Gr. *singleness.*

² Some ancient authorities read *our love to you.*

bounty which is ministered by us : for we take thought ²¹ for things honourable, not only in the sight of the Lord, but also in the sight of men. And we have sent ²² with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which *he* hath in you. Whether *any* inquire about Titus, *he* is ²³ my partner and *my* fellow-worker to you-ward ; or our brethren, *they* are the ¹messengers of the churches, *they* are the glory of Christ. ²Shew ye therefore unto ²⁴ them in the face of the churches the proof of your love, and of our glorying on your behalf.

¹ Gr. *apostles*.

² Or, *Shew ye therefore in the face...on your behalf* unto them.

For as touching the ministering to the saints, it is ¹ ⁹ superfluous for me to write to you : for I know your ² readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past ; and ³your zeal hath stirred up ⁴very many of them. But I have sent the brethren, that our glorying ³ on your behalf may not be made void in this respect ; that, even as I said, ye may be prepared : lest by any ⁴ means, if there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. I thought it neces- ⁵ sary therefore to intreat the brethren, that they would go before unto you, and make up beforehand your ⁶ aforepromised ⁶bounty, that the same might be ready, as a matter of bounty, and not of ⁶extortion.

³ Or, *emulation of you*

⁴ Gr. *the more part*.

⁵ Gr. *blessing*.

⁶ Or, *covetousness*

⁷ Gr. *with blessings*.

⁸ Gr. *of sorrow*.

But this *I* say, He that soweth sparingly shall reap ⁶ also sparingly ; and he that soweth ⁷bountifully shall reap also ⁷bountifully. *Let* each man *do* according ⁷ as he hath purposed in his heart ; not ⁸grudgingly, or of necessity : for God loveth a cheerful giver. And ⁸ God is able to make all grace abound unto you ; that ye, having always all sufficiency in everything, may abound unto every good work : as it is written, ⁹

He hath scattered abroad, he hath given to the poor ;

His righteousness abideth for ever.

And he that supplieth seed to the sower and bread for ¹⁰ food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness : ye being ¹¹ enriched in everything unto all ⁹liberality, which worketh through us thanksgiving to God. For the ministra- ¹²

⁹ Gr. *singleness*.

- tion of this service not only filleth up the measure of the wants of the saints, but aboundeth also through
 13 many thanksgivings unto God; seeing that through the proving *of you* by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the ¹liberality of *your* contribution ¹Gr. singleness.
 14 unto them and unto all; while they themselves also, with supplication on your behalf, long after you by
 15 reason of the exceeding grace of God in you. Thanks be to God for his unspeakable gift.
- 10 1 Now I Paul myself intreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage
 2 toward you: yea, I beseech you, that I may not when present shew courage with the confidence wherewith I count to be bold against some, which count of us
 3 as if we walked according to the flesh. For though we walk in the flesh, we do not war according to the
 4 flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down
 5 of strong holds); casting down ²imaginations, and ²Or, reasonings
 every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to
 6 the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall
 7 be fulfilled. ³Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that,
 8 even as he is Christ's, so also are we. For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to
 9 shame: that I may not seem as if I would terrify you
 10 by my letters. For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his
 11 speech of no account. Let such a one reckon this, that, what we are in word by letters when we are absent, such *are we* also in deed when we are present.
 12 For we are not bold ⁴to number or compare ourselves ⁴Gr. to judge ourselves among, or to judge on-selves with.
 with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are with-
 13 out understanding. But we will not glory beyond *our*

¹ Or, *limit*
Gr. *measuring-*
rod.

² Or, *were the*
first to come

³ Or, *but indeed*
ye do bear with
me.

⁴ Gr. *a jealousy*
of God.

⁵ Gr. *thoughts.*

⁶ Or, *those*
preeminent
apostles

⁷ Gr. *the*
occasion of
them.

measure, but according to the measure of the ¹province which God apportioned to us as a measure, to reach even unto you. For we stretch not ourselves ¹⁴overmuch, as though we reached not unto you: for we ²came even as far as unto you in the gospel of Christ: not glorying beyond *our* measure, *that is,* ¹⁵in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our ¹province unto *further* abundance, so as to ¹⁶preach the gospel even unto the parts beyond you, *and* not to glory in another's ¹province in regard of things ready to our hand. But he that glorieth, let ¹⁷him glory in the Lord. For not he that commendeth ¹⁸himself is approved, but whom the Lord commendeth.

Would that ye could bear with me in a little foolish- ¹¹ness: ²may indeed bear with me. For I am jealous ²over you with ⁴a godly jealousy: for I espoused you to one husband, that I might present you *as* a pure virgin to Christ. But I fear, lest by any means, as ³the serpent beguiled Eve in his craftiness, your ⁴minds should be corrupted from the simplicity and the purity that is toward Christ. For if he that cometh preach- ⁴eth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with *him*. For I reckon that I am not a whit ⁵behind ⁶the very chiefest apostles. But though *I be* ⁶rude in speech, yet *am* *I* not in knowledge; nay, in everything we have made *it* manifest among all men to you-ward. Or did I commit a sin in abasing myself ⁷that ye might be exalted, because I preached to you the gospel of God for nought? I robbed other ⁸churches, taking wages *of them* that I might minister unto you; and when I was present with you and was ⁹in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burdensome unto you, and *so* will I keep *myself*. As the truth of Christ is in me, no man shall ¹⁰stop me of this glorying in the regions of Achaia. ¹¹Wherefore? because I love you not? God knoweth. ¹²But what I do, that I will do, that I may cut off ⁷occasion from them which desire an occasion; that wherein

13 they glory, they may be found even as we. For such men are false apostles, deceitful workers, fashioning
14 themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of
15 light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me foolish; but if *ye do*, yet as foolish receive me, that I also may
17 glory a little. That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of
18 glorying. Seeing that many glory after the flesh, I
19 will glory also. For ye bear with the foolish gladly,
20 being wise *yourselves*. For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you *captive*, if he exalteth himself, if he
21 smiteth you on the face. I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold
22 also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham?
23 so am I. Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above
24 measure, in deaths oft. Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep;
26 *in* journeyings often, *in* perils of rivers, *in* perils of robbers, *in* perils from *my*¹ countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false
27 brethren; *in* labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and naked-
28 ness. ²Beside those things that are without, there is that which presseth upon me daily, anxiety for all
29 the churches. Who is weak, and I am not weak? who is made to stumble, and I burn not? If I must needs glory, I will glory of the things that concern
31 my weakness. The God and Father of the Lord Jesus, he who is blessed ³for evermore, knoweth that
32 I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes, in

¹ Gr. race.

² Or, *Beside the things which I omit*

Or, *Beside the things that come out of course*

³ Gr. *unto the ages*.

order to take me: and through a window was I let ³³ down in a basket by the wall, and escaped his hands.

¹ Some ancient authorities read *Now to glory is not expedient, but I will come &c.*

¹ I must needs glory, though it is not expedient; ¹² but I will come to visions and revelations of the Lord.

I know a man in Christ, fourteen years ago (whether ² in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man ³ (whether in the body, or apart from the body, I know not; God knoweth), how that he was caught up into ⁴ Paradise, and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such a ⁵ one will I glory: but on mine own behalf I will not glory, save in *my* weaknesses. For if I should desire ⁶ to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me *to be*, or heareth from me. And by reason of the exceeding greatness ⁷ of the revelations—wherefore, that I should not be

² Or, *stake*

exalted overmuch, there was given to me a ²thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this ⁸ thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is ⁹ sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may ³rest upon me. Wherefore I take pleasure in weak- ¹⁰ nesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

³ Or, *cover me*
Gr. *spread a*
tabernacle
over me.

I am become foolish: ye compelled me; for I ¹¹ ought to have been commanded of you: for in nothing was I behind ⁴the very chiefest apostles, though I am nothing. Truly the signs of an apostle ¹² were wrought among you in all patience, by signs and wonders and ⁵mighty works. For what is there ¹³ wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.

⁴ Or, *those pre-eminent apostles*

⁵ Gr. *powers.*

Behold, this is the third time I am ready to come ¹⁴ to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay

up for the parents, but the parents for the children.
 15 And I will most gladly spend and be ¹spent for your souls. If I love you more abundantly, am I loved
 16 the less? But be it so, I did not myself burden you;
 17 but, being crafty, I caught you with guile. Did I
 take advantage of you by any one of them whom I
 18 have sent unto you? I exhorted Titus, and I sent
 the brother with him. Did Titus take any advantage
 of you? walked we not by the same Spirit? *walked*
we not in the same steps?

19 ²Ye think all this time that we are excusing our-
 selves unto you. In the sight of God speak we in
 Christ. But all things, beloved, *are* for your edifying.
 20 For I fear, lest by any means, when I come, I should
 find you not such as I would, and should myself be
 found of you such as ye would not; lest by any means
there should be strife, jealousy, wraths, factions, back-
 21 bitings, whisperings, swellings, ³tumults; lest, when
 I come again, my God should humble me before
 you, and I should mourn for many of them that
 have sinned heretofore, and repented not of the un-
 cleanness and fornication and lasciviousness which
 they committed.

13 ¹ This is the third time I am coming to you. At the
 mouth of two witnesses or three shall every word be
 2 established. I have said ⁴beforehand, and I do say
 beforehand, ⁵as when I was present the second time,
 so now, being absent, to them that have sinned here-
 tofore, and to all the rest, that, if I come again, I
 3 will not spare; seeing that ye seek a proof of Christ
 that speaketh in me; who to you-ward is not weak,
 4 but is powerful in you: for he was crucified through
 weakness, yet he liveth through the power of God.
 For we also are weak ⁶in him, but we shall live with
 5 him through the power of God toward you. Try your
 own selves, whether ye be in the faith; prove your
 own selves. Or know ye not as to your own selves,
 that Jesus Christ is in you? unless indeed ye be
 6 reprobate. But I hope that ye shall know that we are
 7 not reprobate. Now we pray to God that ye do no
 evil; not that we may appear approved, but that ye
 may do that which is honourable, ⁷though we be as
 8 reprobate. For we can do nothing against the truth,

¹ Gr. *spent out*.

² Or, *Think ye...you?*

³ Or, *disorders*

⁴ Or, *plainly*
⁵ Or, *as if I were present the second time, even though I am now absent*

⁶ Many ancient authorities read *wish*.

⁷ Gr. *and that*.

but for the truth. For we rejoice, when we are weak,⁹ and ye are strong: this we also pray for, even your perfecting. For this cause I write these things while¹⁰ absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

⁹ Or, rejoice: be perfected

Finally, brethren, ¹farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you. Salute one another with a holy kiss.

All the saints salute you.

¹³

The grace of the Lord Jesus Christ, and the love ¹⁴of God, and the communion of the Holy Ghost, be with you all.

THE EPISTLE OF PAUL TO THE GALATIANS.

PAUL, an apostle (not from men, neither through ¹man, but through Jesus Christ, and God the Father, who raised him from the dead), and all the brethren ²which are with me, unto the churches of Galatia: Grace to you and peace ³from God the Father, and ³our Lord Jesus Christ, who gave himself for our sins, ⁴that he might deliver us out of this present evil world, according to the will of our God and Father: to whom ⁵be the glory for ever and ever. Amen.

¹ Or, a man

³ Some ancient authorities read from God our Father, and the Lord Jesus Christ.

⁴ Or, age

⁵ Gr. unto the ages of the ages.

⁶ Some ancient authorities omit unto you.

⁷ Or, contrary to that

⁸ Gr. bond-servant.

I marvel that ye are so quickly removing from him ⁶that called you in the grace of Christ unto a different gospel; which is not another *gospel*: only there are ⁷some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, ⁸should preach ⁶unto you any gospel ⁷other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any ⁹man preacheth unto you any gospel other than that which ye received, let him be anathema. For am I ¹⁰now persuading men, or God? or am I seeking to please men? if I were still pleasing men, I should not be a ⁸servant of Christ.

- 11 For I make known to you, brethren, as touching the
 gospel which was preached by me, that it is not after
 12 man. For neither did I receive it from ¹man, nor was I
 taught it, but *it came to me* through revelation of ¹Or, a man
 13 Jesus Christ. For ye have heard of my manner of life
 in time past in the Jews' religion, how that beyond
 measure I persecuted the church of God, and made
 14 havock of it: and I advanced in the Jews' religion
 beyond many of mine own age ²among my country- ²Gr. in my race.
 men, being more exceedingly zealous for the traditions
 15 of my fathers. But when it was the good pleasure of
 God, who separated me, *even* from my mother's
 16 womb, and called me through his grace, to reveal
 his Son in me, that I might preach him among
 the Gentiles; immediately I conferred not with flesh
 17 and blood: neither went I up to Jerusalem to them
 which were apostles before me: but I went away
 into Arabia; and again I returned unto Damascus.
 18 Then after three years I went up to Jerusalem to
 19 ³visit Cephas, and tarried with him fifteen days. But ³Or, become
 other of the apostles saw I none, ⁴save James the ⁴Or, but only
 20 Lord's brother. Now touching the things which I
 21 write unto you, behold, before God, I lie not. Then
 22 I came into the regions of Syria and Cilicia. And I
 was still unknown by face unto the churches of Judæa
 23 which were in Christ: but they only heard say, He
 that once persecuted us now preacheth the faith of
 24 which he once made havock; and they glorified God
 in me.
- 2 ¹ Then ⁵after the space of fourteen years I went up ⁵Or, in the
 again to Jerusalem with Barnabas, taking Titus also ^{course of}
 2 with me. And I went up by revelation; and I laid
 before them the gospel which I preach among the
 Gentiles, but privately before them who ⁶were of re- ⁶Or, are
 pute, lest by any means I should be running, or had
 3 run, in vain. But not even Titus who was with me,
 being a Greek, was compelled to be circumcised:
 4 ⁷and that because of the false brethren privily ⁷Or, but it was
 brought in, who came in privily to spy out our ^{because of}
 liberty which we have in Christ Jesus, that they
 5 might bring us into bondage: to whom we gave
 place in the way of subjection, no, not for an hour;
 that the truth of the gospel might continue with

¹ Or, are

² Or, what they
once were

you. But from those who ¹were reputed to be some-6
what (²whatsoever they were, it maketh no matter to
me: God accepteth not man's person)—they, I say,
who were of repute imparted nothing to me: but ⁷
contrariwise, when they saw that I had been intrusted
with the gospel of the uncircumcision, even as Peter
with *the gospel* of the circumcision (for he that wrought ⁸
for Peter unto the apostleship of the circumcision
wrought for me also unto the Gentiles); and when ⁹
they perceived the grace that was given unto me,
James and Cephas and John, they who ¹were reputed
to be pillars, gave to me and Barnabas the right
hands of fellowship, that we should go unto the Gen-
tiles, and they unto the circumcision; only *they would* ¹⁰
that we should remember the poor; which very thing
I was also zealous to do.

But when Cephas came to Antioch, I resisted him ¹¹
to the face, because he stood condemned. For before ¹²
that certain came from James, he did eat with the
Gentiles: but when they came, he drew back and
separated himself, fearing them that were of the cir-
cumcision. And the rest of the Jews dissembled ¹³
likewise with him; insomuch that even Barnabas was
carried away with their dissimulation. But when I ¹⁴
saw that they walked not uprightly according to the
truth of the gospel, I said unto Cephas before *them*
all, If thou, being a Jew, livest as do the Gentiles,
and not as do the Jews, how compellest thou the
Gentiles to live as do the Jews? We being Jews by ¹⁵
nature, and not sinners of the Gentiles, yet knowing ¹⁶
that a man is not justified by ³the works of the law,
⁴save through faith in Jesus Christ, even we believed
on Christ Jesus, that we might be justified by faith
in Christ, and not by the works of the law: because
by the works of the law shall no flesh be justified.
But if, while we sought to be justified in Christ, we ¹⁷
ourselves also were found sinners, is Christ a minister
of sin? God forbid. For if I build up again those ¹⁸
things which I destroyed, I prove myself a trans-
gressor. For I through ⁴the law died unto ⁴the law, ¹⁹
that I might live unto God. I have been crucified ²⁰
with Christ; ⁵yet I live; *and yet* no longer I, but
Christ liveth in me: and that *life* which I now live

³ Or, works of
law

⁴ Or, but only

⁵ Or, law

⁶ Or, and it is no
longer I that
live, but Christ
&c.

in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up
 21 for me. I do not make void the grace of God: for if righteousness is through ¹the law, then Christ ^{Or, law} died for nought.

- 3 ¹ O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?
 2 This only would I learn from you, Received ye the Spirit by ²the works of the law, or by the ³hearing of
 3 faith? Are ye so foolish? having begun in the Spirit, ³ Or, works of law
 4 ⁴are ye now perfected in the flesh? Did ye suffer so ³ Or, message
 5 many things in vain? if it be indeed in vain. He ⁴ Or, do ye now make an end in the flesh?
 6 therefore that supplieth to you the Spirit, and worketh ⁵ Gr. powers.
 6 miracles ⁶among you, *doeth he it* by ²the works of the ⁶ Or, in
 7 law, or by the ³hearing of faith? Even as Abraham believed God, and it was reckoned unto him for
 7 righteousness. ⁷ Know therefore that they which be of ⁷ Or, Ye perceive
 8 faith, the same are sons of Abraham. And the scripture, foreseeing that God ⁸would justify the ⁹Gentiles
 by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the nations be blessed.
 9 So then they which be of faith are blessed with the ⁹ Gr. justifyeth.
 10 faithful Abraham. For as many as are of ²the works ⁹ Gr. nations.
 of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that
 11 are written in the book of the law, to do them. Now that no man is justified ¹⁰by the law in the sight of ¹⁰ Gr. in.
 God, is evident: for, The righteous shall live by faith;
 12 and the law is not of faith; but, He that doeth them
 13 shall live in them. Christ redeemed us from the curse of the law, having become a curse for us: for it is
 written, Cursed is every one that hangeth on a tree:
 14 that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the
 promise of the Spirit through faith.
 15 Brethren, I speak after the manner of men: Though it be but a man's ¹¹covenant, yet when it hath been ¹¹ Or, testament
 confirmed, no one maketh it void, or addeth thereto.
 16 Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many;
 17 but as of one, And to thy seed, which is Christ. Now this I say; A ¹¹covenant confirmed beforehand by
 God, the law, which came four hundred and thirty

years after, doth not disannul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise. What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; *and it was* ordained through angels by the hand of a mediator. Now a mediator is not *a mediator* of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. Howbeit the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

¹ Or, the faith

But before ¹faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law hath been our tutor *to bring us* unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor. For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one *man* in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

¹ Or, elements

But I say that so long as the heir is a child, he differeth nothing from a bondservant, though he is lord of all; but is under guardians and stewards until the term appointed of the father. So we also, when we were children, were held in bondage under the ²rudiments of the world: but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

Howbeit at that time, not knowing God, ye were in

9 bondage to them which by nature are no gods: but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly ¹rudiments, whereunto ye desire to be ¹Or, *elements*
 10 in bondage over again? Ye observe days, and
 11 months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labour upon you in vain.

12 I beseech you, brethren, be as I *am*, for I *am* as ye
 13 *are*. Ye did me no wrong: but ye know that because of an infirmity of the flesh I preached the gospel unto
 14 you the ²first time: and that which was a temptation ²Gr. *former*.
 to you in my flesh ye despised not, nor ³rejected; but ³Gr. *spat out*.
 ye received me as an angel of God, *even* as Christ Jesus.
 15 Where then is that gratulation ⁴of yourselves? for ⁴Or, *of yours*
 I bear you witness that, if possible, ye would have
 16 plucked out your eyes and given them to me. So then am I become your enemy, because I ⁵tell you the ⁵Or, *deal truly with you*
 17 truth? They zealously seek you in no good way; nay, they desire to shut you out, that ye may seek them.
 18 But it is good to be zealously sought in a good matter at all times, and not only when I am present with you.
 19 My little children, of whom I am again in travail until
 20 Christ be formed in you, yea, I could wish to be present with you now, and to change my voice; for I am perplexed about you.

21 Tell me, ye that desire to be under the law, do ye
 22 not hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one by the free-
 23 woman. Howbeit the *son* by the handmaid is born after the flesh; but the *son* by the freewoman *is born*
 24 through promise. Which things contain an allegory: for these *women* are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar.
 25 ⁶Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in ⁶Many ancient authorities read *For Sinai is a mountain in Arabia*.
 26 bondage with her children. But the Jerusalem that is
 27 above is free, which is our mother. For it is written,

Rejoice, thou barren that bearest not;

Break forth and cry, thou that travailest not:

For more are the children of the desolate than of her which hath the husband.

28 Now ⁷we, brethren, as Isaac was, are children of ⁷Many ancient authorities read *ye*.

promise. But as then he that was born after the flesh ²⁹ persecuted him *that was born* after the Spirit, even so it is now. Howbeit what saith the scripture? Cast ³⁰ out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the free-woman. Wherefore, brethren, we are not children of ³¹ a handmaid, but of the freewoman. ¹With freedom ¹ ⁵ did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

¹ Or, *For freedom*

Behold, I Paul say unto you, that, if ye receive ² circumcision, Christ will profit you nothing. Yea, I ³ testify again to every man that receiveth circumcision, that he is a debtor to do the whole law. Ye are ⁴ ²severed from Christ, ye who would be justified by the law; ye are fallen away from grace. For we through ⁵ the Spirit by faith wait for the hope of righteousness. For in Christ Jesus neither circumcision availeth any- ⁶ thing, nor uncircumcision; but faith ³working through love. Ye were running well; who did hinder you that ⁷ ye should not obey the truth? This persuasion *came* ⁸ not of him that calleth you. A little leaven leaveneth ⁹ the whole lump. I have confidence to you-ward in the ¹⁰ Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgement, whosoever he be. But I, brethren, if I still preach circum- ¹¹ cision, why am I still persecuted? then hath the stumblingblock of the cross been done away. I ¹² would that they which unsettle you would even ⁴cut themselves off.

² Gr. *brought to nought.*

³ Or, *wrought*

⁴ Or, *mutilate themselves*

For ye, brethren, were called for freedom; only *use* ¹³ not your freedom for an occasion to the flesh, but through love be servants one to another. For the ¹⁴ whole law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. But if ye bite and ¹⁵ devour one another, take heed that ye be not consumed one of another.

But I say, Walk by the Spirit, and ye shall not fulfil ¹⁶ the lust of the flesh. For the flesh lusteth against the ¹⁷ Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ¹⁸ ye are not under the law. Now the works of the flesh ¹⁹ are manifest, which are *these*, fornication, unclean-

20 ness, lasciviousness, idolatry, sorcery, enmities, strife,
 21 jealousies, wraths, factions, divisions, ¹heresies, envy-¹ Or, parties
 ings, drunkenness, revellings, and such like: of the
 which I ²forewarn you, even as I did ³forewarn ³Or, tell you
 you; that they which practise such things shall not ^{plainly}
 22 inherit the kingdom of God. But the fruit of the
 Spirit is love, joy, peace, longsuffering, kindness, good-
 23 ness, faithfulness, meekness, ⁴temperance: against such ⁴Or, self-con-
 24 there is no law. And they that are of Christ Jesus ^{trol}
 have crucified the flesh with the passions and the lusts
 thereof.

25 If we live by the Spirit, by the Spirit let us also
 26 walk. Let us not be vainglorious, provoking one an-
 other, envying one another.

6 1 Brethren, even if a man be overtaken in any tres-
 pass, ye which are spiritual, restore such a one in a
 spirit of meekness; looking to thyself, lest thou also
 2 be tempted. Bear ye one another's burdens, and so
 3 fulfil the law of Christ. For if a man thinketh himself
 to be something, when he is nothing, he deceiveth
 4 himself. But let each man prove his own work, and
 then shall he have his glorying in regard of himself
 5 alone, and not of ⁴his neighbour. For each man shall ⁴Or, the other.
 bear his own ⁵burden. ⁵Or, load

6 But let him that is taught in the word communicate
 7 unto him that teacheth in all good things. Be not de-
 ceived; God is not mocked: for whatsoever a man
 8 soweth, that shall he also reap. For he that soweth
 unto his own flesh shall of the flesh reap corruption;
 but he that soweth unto the Spirit shall of the Spirit
 9 reap eternal life. And let us not be weary in well-
 doing: for in due season we shall reap, if we faint not.
 10 So then, as we have opportunity, let us work that
 which is good toward all men, and especially toward
 them that are of the household of the faith.

11 See with how large letters I ⁶have written unto you ⁶Or, write
 12 with mine own hand. As many as desire to make a
 fair show in the flesh, they compel you to be circum-
 cised; only that they may not be persecuted ⁷for the ⁷Or, by reason
 13 cross of Christ. For not even they who ⁸receive ⁸Some ancient
 circumcision do themselves keep ⁹the law; but they ^{have been cir-}
 desire to have you circumcised, that they may glory in ^{cumcised.}
 14 your flesh. But far be it from me to glory, save in ⁹Or, a law

¹ Or, *whom*

the cross of our Lord Jesus Christ, through ¹which the world hath been crucified unto me, and I unto the world. For neither is circumcision anything, nor un-¹⁵circumcision, but a new ²creature. And as many ¹⁶as shall walk by this rule, peace *be* upon them, and mercy, and upon the Israel of God.

² Or, *creation*

From henceforth let no man trouble me : for I bear ¹⁷branded on my body the marks of Jesus.

The grace of our Lord Jesus Christ be with your ¹⁸spirit, brethren. Amen.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

²Some very ancient authorities omit *at Ephesus*.

PAUL, an apostle of Christ Jesus through the will of ¹God, to the saints which are ³at Ephesus, and the faithful in Christ Jesus : Grace to you and peace from ²God our Father and the Lord Jesus Christ.

⁴Or, *him : having in love foreordained us*

Blessed *be* the God and Father of our Lord Jesus ³Christ, who hath blessed us with every spiritual blessing in the heavenly *places* in Christ : even as he chose ⁴us in him before the foundation of the world, that we should be holy and without blemish before ⁴him in love : having foreordained us unto adoption as sons ⁵through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of ⁶his grace, ⁶which he freely bestowed on us in the Beloved : in whom we have our redemption through ⁷his blood, the forgiveness of our trespasses, according to the riches of his grace, ⁶which he made to abound ⁸toward us in all wisdom and prudence, having made ⁹known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dis-¹⁰tribution of the fulness of the ⁷times, to sum up all things in Christ, the things ⁸in the heavens, and the things upon the earth ; in him, *I say*, in whom also we ¹¹were made a heritage, having been foreordained ac-

⁶Or, *wherewith he endued us*

⁶Or, *wherewith he abounded*

⁷Gr. *seasons*.

⁸Gr. *upon*.

cording to the purpose of him who worketh all things
 12 after the counsel of his will; to the end that we should
 be unto the praise of his glory, we who ¹had before ¹Or, *have*
 13 hoped in Christ: in whom ye also, having heard the
 word of the truth, the gospel of your salvation,—in
 whom, having also believed, ye were sealed with the
 14 Holy Spirit of promise, which is an earnest of our
 inheritance, unto the redemption of *God's* own pos-
 session, unto the praise of his glory.

15 For this cause I also, having heard of the faith in
 the Lord Jesus which is ²among you, and ³which *ye* ¹Or, *is*
 16 *shew* toward all the saints, cease not to give thanks for ²Many ancient
 17 you, making mention *of you* in my prayers; that the authorities in-
 God of our Lord Jesus Christ, the Father of glory, ^{sert the love.}
 may give unto you a spirit of wisdom and revelation
 18 in the knowledge of him; having the eyes of your
 heart enlightened, that ye may know what is the hope
 of his calling, what the riches of the glory of his
 19 inheritance in the saints, and what the exceeding
 greatness of his power to us-ward who believe, accord-
 20 ing to that working of the strength of his might which
 he wrought in Christ, when he raised him from the
 dead, and made him to sit at his right hand in the
 21 heavenly *places*, far above all rule, and authority, and
 power, and dominion, and every name that is named,
 not only in this ⁴world, but also in that which is to ⁴Or, *age*
 22 come: and he put all things in subjection under his
 feet, and gave him to be head over all things to the
 23 church, which is his body, the fulness of him that
 filleth all in all.

2 ¹ And you *did he quicken*, when ye were dead through
 2 your trespasses and sins, wherein aforetime ye walked
 according to the ⁵course of this world, according to ¹Gr. *age*.
 the prince of the power of the air, of the spirit that
 3 now worketh in the sons of disobedience; among
 whom we also all once lived in the lusts of our flesh,
 doing the desires of the flesh and of the ⁶mind, and ¹Gr. *thoughts*.
 were by nature children of wrath, even as the rest:—
 4 but God, being rich in mercy, for his great love where-
 5 with he loved us, even when we were dead through
 our trespasses, quickened us together ⁷with Christ (by ⁷Some ancient
 6 grace have ye been saved), and raised us up with him, authorities read
 and made us to sit with him in the heavenly *places*, in ^{in Christ.}

Christ Jesus: that in the ages to come he might shew ⁷ the exceeding riches of his grace in kindness toward us in Christ Jesus: for by grace have ye been saved ⁸ through faith; and that not of yourselves: *it is* the gift of God: not of works, that no man should glory. ⁹ For we are his workmanship, created in Christ Jesus ¹⁰ for good works, which God afore prepared that we should walk in them.

Wherefore remember, that aforetime ye, the Gen- ¹¹ tiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from ¹² Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now ¹³ in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who ¹⁴ made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, ¹⁵ *even* the law of commandments *contained* in ordinances; that he might create in himself of the twain one new man, *so* making peace; and might reconcile ¹⁶ them both in one body unto God through the cross, having slain the enmity thereby: and he came and ¹⁷ ¹preached peace to you that were far off, and peace to them that were nigh: for through him we both have ¹⁸ our access in one Spirit unto the Father. So then ¹⁹ ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apos- ²⁰ tles and prophets, Christ Jesus himself being the chief corner stone; in whom ²¹ ²each several building, ²² fitly framed together, groweth into a holy ³temple in the Lord; in whom ye also are builded together ⁴for ²³ a habitation of God in the Spirit.

¹ Gr. *preached good tidings of peace.*

² Gr. *every building.*

³ Or, *sanctuary*

⁴ Gr. *into.*

For this cause I Paul, the prisoner of Christ Jesus ¹ ³ in behalf of you Gentiles,—if so be that ye have ² heard of the ⁵dispensation of that grace of God which was given me to you-ward; how that by revelation ³ was made known unto me the mystery, as I wrote afore in few words, whereby, when ye read, ye can ⁴ perceive my understanding in the mystery of Christ; which in other generations was not made known unto ⁵

⁵ Or, *stewardship*

- the sons of men, as it hath now been revealed unto
 6 his holy apostles and prophets in the Spirit; *to wit*,
 that the Gentiles are fellow-heirs, and fellow-members
 of the body, and fellow-partakers of the promise in
 7 Christ Jesus through the gospel, whereof I was made
 a minister, according to the gift of that grace of God
 which was given me according to the working of his
 8 power. Unto me, who am less than the least of all
 saints, was this grace given, to preach unto the Gen-
 9 tiles the unsearchable riches of Christ; and to ¹make
 all men see what is the ²dispensation of the mystery
 which from all ages hath been hid in God who created
 10 all things; to the intent that now unto the principal-
 ities and the powers in the heavenly *places* might be
 made known through the church the manifold wisdom
 11 of God, according to the ³eternal purpose which he
 12 purposed in Christ Jesus our Lord: in whom we have
 boldness and access in confidence through ⁴our faith
 13 in him. Wherefore I ask that ⁵ye faint not at my
 tribulations for you, which ⁶are your glory.
 14 For this cause I bow my knees unto the Father,
 15 from whom every ⁷family in heaven and on earth is
 16 named, that he would grant you, according to the
 riches of his glory, that ye may be strengthened with
 17 power through his Spirit in the inward man; that Christ
 may dwell in your hearts through faith; to the end
 18 that ye, being rooted and grounded in love, may be
 strong to apprehend with all the saints what is the
 19 breadth and length and height and depth, and to know
 the love of Christ which passeth knowledge, that ye
 may be filled unto all the fulness of God.
 20 Now unto him that is able to do exceeding abun-
 dantly above all that we ask or think, according to the
 21 power that worketh in us, unto him *be* the glory in the
 church and in Christ Jesus unto ⁸all generations for
 ever and ever. Amen.
 4 1 I therefore, the prisoner in the Lord, beseech you
 to walk worthily of the calling wherewith ye were
 2 called, with all lowliness and meekness, with long-
 3 suffering, forbearing one another in love; giving dili-
 gence to keep the unity of the Spirit in the bond of
 4 peace. *There is* one body, and one Spirit, even as
 5 also ye were called in one hope of your calling; one

¹ Some ancient authorities read *bring to light what is*.

² Or, *stewardship*.

³ Gr. *purpose of the ages*.

⁴ Or, *the faith of him*.

⁵ Or, *I*.

⁶ Or, *is*.

⁷ Gr. *fatherhood*.

⁸ Gr. *all the generations of the age of the ages*.

Lord, one faith, one baptism, one God and Father⁶ of all, who is over all, and through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore⁸ he saith,

When he ascended on high, he led captivity captive,

And gave gifts unto men.

¹ Some ancient authorities insert *first*.

(Now this, He ascended, what is it but that he also⁹ descended 'into the lower parts of the earth? He ¹⁰that descended is the same also that ascended far above all the heavens, that he might fill all things.) And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the ¹²work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of ¹³the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no ¹⁴longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men; in craftiness, after the wiles of error; but ¹⁵²speaking truth in love, may grow up in all things into him, which is the head, *even* Christ; from whom all the ¹⁶body fitly framed and knit together ³through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

⁴ Or, *dealing truly*

⁵ Gr. *through every joint of the supply*.

This I say therefore, and testify in the Lord, that ¹⁷ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart; who being past feeling gave ¹⁹themselves up to lasciviousness, ⁴to work all uncleanness with ⁵greediness. But ye did not so learn ²⁰Christ; if so be that ye heard him, and were taught ²¹in him, even as truth is in Jesus: that ye put away, ²²as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, ²³

⁴ Or, *to make a trade of*

⁵ Or, *covetousness*

24 and put on the new man, ¹which after God hath been created in righteousness and holiness of truth. ¹ Or, which is after God, created &c.

25 Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for we are members 26 one of another. Be ye angry, and sin not: let not 27 the sun go down upon your ²wrath: neither give place ² Gr. provocation.

28 to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give 29 to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for ³edifying as the need may be, that it may give grace ³ Gr. the building up of the need.

30 to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of 31 redemption. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with 32 all malice: and ye be kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave ⁴you.

5 ¹ Beye therefore imitators of God, as beloved children; ⁴ Many ancient authorities read us.

2 and walk in love, even as Christ also loved you, and gave himself up for ⁵us, an offering and a sacrifice to ⁵ Some ancient authorities read you.

3 God for an odour of a sweet smell. But fornication, and all uncleanness, or covetousness, let it not even 4 be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not 5 befitting: but rather giving of thanks. For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God.

6 Let no man deceive you with empty words: for because of these things cometh the wrath of God 7 upon the sons of disobedience. Be not ye therefore 8 partakers with them; for ye were once darkness, but are now light in the Lord: walk as children of light 9 (for the fruit of the light is in all goodness and 10 righteousness and truth), proving what is well-pleasing 11 unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather even ⁶reprove ⁶ Or, convict

12 them; for the things which are done by them in 13 secret it is a shame even to speak of. But all things when they are ⁷reproved are made manifest by the ⁷ Or, convicted

light: for everything that is made manifest is light.

Wherefore *he* saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

Look therefore carefully how ye walk, not as ^{un-}15 wise, but as wise; ¹redeeming the time, because the ¹⁶ days are evil. Wherefore be ye not foolish, but ^{un-}17 derstand what the will of the Lord is. And be not ¹⁸ drunken with wine, wherein is riot, but be filled ²with the Spirit; speaking ³one to another in psalms and ¹⁹ hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for ²⁰ all things in the name of our Lord Jesus Christ to ⁴God, even the Father; subjecting yourselves one to ²¹ another in the fear of Christ.

¹ Gr. *buying up the opportunity.*

² Or, *in spirit*

³ Or, *to yourselves*

⁴ Gr. *the God and Father.*

Wives, *be in subjection* unto your own husbands, as ²² unto the Lord. For the husband is the head of the ²³ wife, as Christ also is the head of the church, *being* himself the saviour of the body. But as the church ²⁴ is subject to Christ, ⁵so *let* the wives also *be* to their husbands in everything. Husbands, love your wives, ²⁵ even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed ²⁶ it by the ⁶washing of water with the word, that he might ²⁷ present the church to himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought ²⁸ husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth ²⁹ and cherisheth it, even as Christ also the church; *be-* ³⁰ cause we are members of his body. For this cause ³¹ shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. This mystery is great: but I speak in regard ³² of Christ and of the church. Nevertheless do ye also ³³ severally love each one his own wife even as himself; and *let* the wife *see* that she fear her husband.

⁵ Or, *so are the wives also*

⁶ Gr. *laver.*

Children, obey your parents in the Lord: for this is ¹ **6** right. Honour thy father and mother (which is the ² first commandment with promise), that it may be well ³ with thee, and thou ⁷mayest live long on the ⁸earth. And, ye fathers, provoke not your children to wrath: ⁴ but nurture them in the chastening and admonition of the Lord.

¹ Or, *shall*

⁸ Or, *land*

- 5 ¹Servants, be obedient unto them that according to the flesh are your ²masters, with fear and trembling, in
6 singleness of your heart, as unto Christ; not in the way of eyeservice, as men-pleasers; but as ¹servants
7 of Christ, doing the will of God from the ³heart; with ²good will doing service, as unto the Lord, and not
8 unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the
9 Lord, whether *he be* bond or free. And, ye ²masters, do the same things unto them, and forbear threaten-
ing: knowing that both their Master and yours is in heaven, and there is no respect of persons with him.
- 10 ⁴Finally, ⁵be strong in the Lord, and in the strength
11 of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
- 12 For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual
13 *hosts* of wickedness in the heavenly *places*. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having
14 done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breast-
15 plate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to
17 quench all the fiery darts of the evil *one*. And take the helmet of salvation, and the sword of the Spirit,
18 which is the word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for
19 all the saints, and on my behalf, that utterance may be given unto me ⁶in opening my mouth, to make known
20 with boldness the mystery of the gospel, for which I am an ambassador in ⁷chains; that in it I may speak boldly, as I ought to speak.
- 21 But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in
22 the Lord, shall make known to you all things: whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.
- 23 Peace be to the brethren, and love with faith, from

¹ Gr. *Bond-**servants.*² Gr. *lords.*³ Gr. *soul.*⁴ Or, *From**henceforth*⁵ Gr. *be made**powerful.*⁶ Or, *in opening**my mouth with**boldness, to**make known*⁷ Gr. *a chain.*

God the Father and the Lord Jesus Christ. Grace ²⁴ be with all them that love our Lord Jesus Christ in uncorruptness.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

¹ Gr. *bond-servants*.

² Or, *overseers*

PAUL and Timothy, ¹servants of Christ Jesus, to ¹ all the saints in Christ Jesus which are at Philippi, with the ²bishops and deacons: Grace to you and ² peace from God our Father and the Lord Jesus Christ.

³ Or, *ye have me in your heart*

I thank my God upon all my remembrance of you, ³ always in every supplication of mine on behalf of you ⁴ all making my supplication with joy, for your fellowship in furtherance of the gospel from the first day until now; being confident of this very thing, that he ⁶ which began a good work in you will perfect it until the day of Jesus Christ: even as it is right for me to ⁷ be thus minded on behalf of you all, because ³I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace. For God is my ⁸ witness, how I long after you all in the tender mercies of Christ Jesus. And this I pray, that your love may ⁹ abound yet more and more in knowledge and all discernment; so that ye may ⁴approve the things that ¹⁰ are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the ¹¹ ⁵fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

⁴ Or, *prove the things that differ*

⁵ Gr. *fruit*.

Now I would have you know, brethren, that the ¹² things *which happened* unto me have fallen out rather unto the progress of the gospel; so that my bonds ¹³ became manifest in Christ ⁶throughout the whole prætorian guard, and to all the rest; and that most ¹⁴ of the brethren in the Lord, ⁷being confident through my bonds, are more abundantly bold to speak the

⁶ Gr. *in the whole Prætorium*.

⁷ Gr. *trusting in my bonds*.

15 word of God without fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one *do it* of love, knowing that I am set for

17 the defence of the gospel: but the other proclaim

Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will

19 rejoice. For I know that this shall turn to my salvation, through your supplication and the supply of the

20 Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether by

21 life, or by death. For to me to live is Christ, and to die is gain. ¹But if to live in the flesh,—*if* this is the

fruit of my work, then ²what I shall choose ³I wot

23 not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for

25 your sake. And having this confidence, I know that I shall abide, yea, and abide with you all, for your

26 progress and joy ⁴in the faith; that your glorying may abound in Christ Jesus in me through my presence

27 with you again. Only ⁵let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving ⁶for the

28 faith of the gospel; and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God;

29 because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer

30 in his behalf: having the same conflict which ye saw in me, and now hear to be in me.

2 ¹ If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if

2 any tender mercies and compassions, fulfil ye my joy, that ye be of the same mind, having the same love,

3 being of one accord, ⁷of one mind; *doing* nothing through faction or through vainglory, but in lowliness

4 of mind each counting other better than himself; not looking each of you to his own things, but each of you

¹ Or, *But if to live in the flesh be my lot, this is the fruit of my work: and what I shall choose I wot not.*

² Or, *what shall I choose?*

³ Or, *I do not make known*

⁴ Or, *of faith*

⁵ Gr. *behave as citizens worthily*

⁶ Gr. *with*

⁷ Some ancient authorities read *of the same mind.*

¹ Gr. *being originally.*

² Gr. *a thing to be grasped.*

³ Gr. *bond-servant.*

⁴ Gr. *becoming in.*

⁵ Or, *things of the world below*

⁶ Some ancient authorities omit *as.*

⁷ Gr. *luminaries.*

⁸ Gr. *poured out as a drink-offering.*

⁹ Gr. *genuinely.*

¹⁰ Gr. *apostle.*

¹¹ Many ancient authorities read *to see you all.*

also to the things of others. Have this mind in you, ⁵ which was also in Christ Jesus: who, ¹being in the ⁶form of God, counted it not ²a prize to be on an equality with God, but emptied himself, taking the ⁷form of a ³servant, ⁴being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. Wherefore also God ⁹highly exalted him, and gave unto him the name which is above every name; that in the name of ¹⁰Jesus every knee should bow, of *things* in heaven and *things* on earth and ¹¹*things* under the earth, and ¹¹that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

So then, my beloved, even as ye have always ¹²obeyed, not ¹²as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh ¹³in you both to will and to work, for his good pleasure. Do all things without murmurings and disputings; ¹⁴that ye may be blameless and harmless, children of ¹⁵God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as ¹⁶lights in the world, holding forth the word of life; ¹⁶that I may have whereof to glory in the day of Christ, that I did not run in vain neither labour in vain. Yea, ¹⁷and if I am ¹⁸offered upon the sacrifice and service of your faith, I joy, and rejoice with you all: and in the ¹⁸same manner do ye also joy, and rejoice with me.

But I hope in the Lord Jesus to send Timothy ¹⁹shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-²⁰minded, who will care ²⁰truly for your state. For they ²¹all seek their own, not the things of Jesus Christ. But ²²ye know the proof of him, that, as a child *serveth* a father, *so* he served with me in furtherance of the gospel. Him therefore I hope to send forthwith, ²³so soon as I shall see how it will go with me: but I trust ²⁴in the Lord that I myself also shall come shortly. But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your ²⁵messenger and minister to my need; since ²⁶he longed ²⁶after you all, and was sore troubled, be-

27 cause ye had heard that he was sick: for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that 28 I might not have sorrow upon sorrow. I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less 29 sorrowful. Receive him therefore in the Lord with 30 all joy; and hold such in honour: because for the work of ¹Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

¹ Many ancient authorities read *the Lord*.

3 ¹ Finally, my brethren, ²rejoice in the Lord. To write the same things to you, to me indeed is not 2 irksome, but for you it is safe. Beware of the dogs, beware of the evil workers, beware of the concision: 3 for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might have confidence even in the flesh: if any other man ³thinketh 4 to have confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching 6 the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the 7 law, found blameless. Howbeit what things were ⁴gain 8 to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count 9 them but ⁵dung, that I may gain Christ, and be found in him, ⁶not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is of God ⁷by 10 faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, be- 11 coming conformed unto his death; if by any means I may attain unto the resurrection from the dead. 12 Not that I have already obtained, or am already made perfect: but I press on, if so be that I may ⁸apprehend that for which also I was apprehended by Christ Jesus. 13 Brethren, I count not myself ⁹yet to have apprehended: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are

¹ Or, *farewell*

³ Or, *seemeth*

⁴ Gr. *gains*.

⁵ Or, *refuse*

⁶ Or, *not having as my righteousness that which is of the law*

⁷ Gr. *upon*.

⁸ Or, *apprehend, seeing that also I was apprehended*

⁹ Many ancient authorities omit *yet*.

before, I press on toward the goal unto the prize of ¹⁴ the 'high calling' of God in Christ Jesus. Let us ¹⁵ therefore, as many as be perfect, be thus minded : and if in anything ye are otherwise minded, even this shall God reveal unto you : only, whereunto we have ¹⁶ already attained, by that same *rule* let us walk.

¹ Or, *upward*

² Or, *common-wealth*

Brethren, be ye imitators together of me, and mark ¹⁷ them which so walk even as ye have us for an example. For many walk, of whom I told you often, ¹⁸ and now tell you even weeping, *that they are* the enemies of the cross of Christ : whose end is perdi- ¹⁹ tion, whose god is the belly, and *whose* glory is in their shame, who mind earthly things. For our ²⁰ citizenship is in heaven ; from whence also we wait for a Saviour, the Lord Jesus Christ : who shall fashion ²¹ anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

Wherefore, my brethren beloved and longed for, my ¹ joy and crown, so stand fast in the Lord, my beloved. ⁴

I exhort Euodia, and I exhort Syntyche, to be of ² the same mind in the Lord. Yea, I beseech thee also, ³ true yokefellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

³ Or, *Farewell*

⁴ Or, *gentleness*

- ⁵ Rejoice in the Lord always : again I will say, ⁶ Re-⁴ joice. Let your ⁷ forbearance be known unto all men ; The Lord is at hand. In nothing be anxious ; but in ⁶ everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understand-⁷ ing, shall guard your hearts and your thoughts in Christ Jesus.

⁸ Gr. *reverend*.

⁹ Or, *gracious*

¹⁰ Gr. *take account of*.

Finally, brethren, whatsoever things are true, what-⁸ soever things are ⁹ honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are ¹⁰ of good report ; if there be any virtue, and if there be any praise, ¹¹ think on these things. The things which ye both learned ¹² and received and heard and saw in me, these things do : and the God of peace shall be with you.

- 10 But I ¹rejoice in the Lord greatly, that now at ¹ *Gr. rejoiced.*
length ye have revived your thought for me; ²where- ² *Or, seeing that*
in ye did indeed take thought, but ye lacked oppor-
11 tunity. Not that I speak in respect of want: for I
have learned, in whatsoever state I am, therein to be
12 content. I know how to be abased, and I know also
how to abound: in every thing and in all things
have I learned the secret both to be filled and to be
13 hungry, both to abound and to be in want. I can do
14 all things in him that strengtheneth me. Howbeit ye
did well, that ye had fellowship with my affliction.
15 And ye yourselves also know, ye Philippians, that in
the beginning of the gospel, when I departed from
Macedonia, no church had fellowship with me in the
16 matter of giving and receiving, but ye only; for even
in Thessalonica ye sent once and again unto my need.
17 Not that I seek for the gift; but I seek for the fruit
18 that increaseth to your account. But I have all
things, and abound: I am filled, having received
from Epaphroditus the things *that came* from you,
an odour of a sweet smell, a sacrifice acceptable,
19 well-pleasing to God. And my God shall fulfil
every need of yours according to his riches in glory
20 in Christ Jesus. Now unto our God and Father *be*
the glory ³for ever and ever. Amen. ³ *Gr. unto the*
21 Salute every saint in Christ Jesus. The brethren *ages of the ages.*
22 which are with me salute you. All the saints salute
you, especially they that are of Cæsar's household.
23 The grace of the Lord Jesus Christ be with your
spirit.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

- 1 ¹ PAUL, an apostle of Christ Jesus through the will
2 of God, and Timothy ⁴our brother, ⁵to the saints and ⁶ *Gr. the brother.*
faithful brethren in Christ *which are* at Colossæ: ⁷ *Or, to those*
Grace to you and peace from God our Father. ⁸ *that are at Co-*
3 We give thanks to God the Father of our Lord ⁹ *lossæ, holy and*
¹⁰ *faithful*
¹¹ *brethren in*
¹² *Christ*

Jesus Christ, praying always for you, having heard ⁴ of your faith in Christ Jesus, and of the love which ye have toward all the saints, because of the hope ⁵ which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel, which is come unto you; even as it is also in all the ⁶ world bearing fruit and increasing, as *it doth* in you also, since the day ye heard and knew the grace of ⁷ God in truth; even as ye learned of Epaphras our beloved fellow-servant, who is a faithful minister of ⁸ Christ on ¹our behalf, who also declared unto us your love in the Spirit.

¹ Many ancient authorities read *your*.

For this cause we also, since the day we heard *it*, ⁹ do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily ¹⁰ of the Lord ²unto all pleasing, bearing fruit in every good work, and increasing ³in the knowledge of God; ⁴strengthened ⁵with all power, according to the might ¹¹ of his glory, unto all patience and longsuffering with joy; giving thanks unto the Father, who made ⁶us ¹²meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of dark- ¹³ness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the ¹⁴ forgiveness of our sins: who is the image of the in- ¹⁵visible God, the firstborn of all creation; for in him ¹⁶were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things ¹⁷consist. And he is the head of the body, the church: ¹⁸who is the beginning, the firstborn from the dead; ¹⁹that in all things he might have the preeminence. ²⁰For it was the good pleasure *of the Father* that in ¹⁹him should all the fulness dwell; and through him ²⁰to reconcile all things ¹⁰unto ¹¹himself, having made peace through the blood of his cross; through him, *I say*, whether things upon the earth, or things in the heavens. And you, being in time past alienated and ²¹enemies in your mind in your evil works, yet now ¹²hath he reconciled in the body of his flesh through ²²

² Or, unto all pleasing, in every good work, bearing fruit and increasing &c.

³ Or, by

⁴ Gr, made powerful.

⁵ Or, in

⁶ Some ancient authorities read *you*.

⁷ That is, hold together.

⁸ Or, that among all he might have

⁹ Or, For the whole fulness of God was pleased to dwell in him

¹⁰ Or, into him

¹¹ Or, him

¹² Some ancient authorities read *ye have been reconciled*.

death, to present you holy and without blemish and
 23 unreprouvable before him: if so be that ye continue in
 the faith, grounded and stedfast, and not moved away
 from the hope of the gospel which ye heard, which
 was preached in all creation under heaven; whereof
 I Paul was made a minister.

24 Now I rejoice in my sufferings for your sake, and
 fill up on my part that which is lacking of the afflic-
 tions of Christ in my flesh for his body's sake, which
 25 is the church; whereof I was made a minister, ac-
 cording to the ¹dispensation of God which was given
 26 me to you-ward, to fulfil the word of God, *even* the
 mystery which hath been hid ²from all ages and gene-
 rations: but now hath it been manifested to his saints,
 27 to whom God was pleased to make known what is the
 riches of the glory of this mystery among the Gentiles,
 28 which is Christ in you, the hope of glory: whom we
 proclaim, admonishing every man and teaching every
 man in all wisdom, that we may present every man
 29 perfect in Christ; whereunto I labour also, striving
 according to his working, which worketh in me
³mightily.

¹ Or, *steward-ship*

² Gr. *from the ages and from the generations.*

³ Or, *in power*

2 1 For I would have you know how greatly I strive for
 you, and for them at Laodicea, and for as many as
 2 have not seen my face in the flesh; that their hearts
 may be comforted, they being knit together in love,
 and unto all riches of the ⁴full assurance of under-
 standing, that they may know the mystery of God,
 3 *even* Christ, in whom are all the treasures of wisdom
 4 and knowledge hidden. This I say, that no one
 5 may delude you with persuasiveness of speech. For
 though I am absent in the flesh, yet am I with you in
 the spirit, joying and beholding your order, and the
 stedfastness of your faith in Christ.

⁴ Or, *fulness*

⁵ The ancient authorities vary much in the text of this passage.

6 As therefore ye received Christ Jesus the Lord, so
 7 walk in him, rooted and builded up in him, and stab-
 lished ⁶in your faith, even as ye were taught, abound-
 ing ⁷in thanksgiving.

⁶ Or, *by*

⁷ Some ancient authorities insert in it.

8 ⁸Take heed lest there shall be any one that maketh
 spoil of you through his philosophy and vain deceit,
 after the tradition of men, after the ⁹rudiments of the
 9 world, and not after Christ: for in him dwelleth all
 10 the fulness of the Godhead bodily, and in him ye are

⁸ Or, *See whether*

⁹ Or, *elements*

made full, who is the head of all principality and power: in whom ye were also circumcised with a ¹¹ circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye ¹² were also raised with him through faith in the working of God, who raised him from the dead. And you, ¹³ being dead through your trespasses and the uncircumcision of your flesh, you, *I say*, did he quicken together with him, having forgiven us all our trespasses; having blotted out ¹⁴ the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross; ¹⁵ having put off from himself the principalities and the powers, he made a show of them openly, triumphing over them in it.

¹ Or, the bond that was against us by its ordinances

² Or, having put off from himself his body, he made a show of the principalities &c.

Let no man therefore judge you in meat, or in ¹⁶ drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to ¹⁷ come; but the body is Christ's. Let no man rob you of ¹⁸ your prize ³ by a voluntary humility and worshipping of the angels, ⁴ dwelling in the things which he hath ⁵ seen, vainly puffed up by his fleshly mind, and not ¹⁹ holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

³ Or, of his own mere will, by humility &c.

⁴ Or, taking his stand upon

⁵ Many authorities. some ancient, insert not.

⁶ Or, elements

If ye died with Christ from the ⁶ rudiments of the ²⁰ world, why, as though living in the world, do ye subject yourselves to ordinances, Handle not, nor taste, ²¹ nor touch (all which things are to perish with the ²² using), after the precepts and doctrines of men? Which things have indeed a show of wisdom in will- ²³ worship, and humility, and severity to the body; *but are* not of any ²⁴ value against the indulgence of the flesh.

⁷ Or, honour

If then ye were raised together with Christ, seek ¹ ³ the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things ² that are above, not on the things that are upon the earth. For he died, and your life is hid with Christ ³ in God. When Christ, *who is* ⁴ our life, shall be ⁴ manifested, then shall ye also with him be manifested in glory.

⁵ Many ancient authorities read your.

⁶ Gr. Make dead.

⁷ Mortify therefore your members which are upon ⁵

the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry; for which things' sake cometh the wrath of God ¹upon the sons of disobedience; ²in the which ye also walked aforetime, when ye lived in these things. But now put ye also away all these; anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of him that created him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all.

Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as ³the Lord forgave you, so also do ye: and above all these things *put on* love, which is the bond of perfectness. And let the peace of Christ ⁴rule in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of ⁵Christ dwell in you richly in all wisdom; teaching and admonishing ⁶one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

Wives, be in subjection to your husbands, as is fitting in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged. ⁷Servants, obey in all things them that are your ⁸masters according to the flesh; not with eyeservice, as men-pleasers, but in singleness of heart, fearing the Lord: whatsoever ye do, work ⁹heartily, as unto the Lord, and not unto men; knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ. For he that doeth wrong shall ¹⁰receive again for the wrong that he hath done: and

¹ Some ancient authorities omit upon the sons of disobedience. See Eph. v. 6.

² Or, amongst whom

³ Many ancient authorities read Christ.

⁴ Gr. arbitrate.

⁵ Some ancient authorities read the Lord: others, God.

⁶ Or, yourselves

⁷ Gr. Bond-servants.

⁸ Gr. lords.

⁹ Gr. from the soul.

¹⁰ Gr. receive again the wrong.

¹ Gr. *Lords*.² Gr. *bond-servants*.³ Gr. *equality*.

there is no respect of persons. ¹Masters, render ¹ **4**
unto your ²servants that which is just and ³equal;
knowing that ye also have a Master in heaven.

⁴ Gr. *buying up the opportunity*.

Continue stedfastly in prayer, watching therein with ²
thanksgiving; withal praying for us also, that God ³
may open unto us a door for the word, to speak the
mystery of Christ, for which I am also in bonds;
that I may make it manifest, as I ought to speak. ⁴
Walk in wisdom toward them that are without, ⁴re- ⁵
deeming the time. Let your speech be always with ⁶
grace, seasoned with salt, that ye may know how ye
ought to answer each one.

All my affairs shall Tychicus make known unto you, ⁷
the beloved brother and faithful minister and fellow-
servant in the Lord: whom I have sent unto you for ⁸
this very purpose, that ye may know our estate, and
that he may comfort your hearts; together with Onesi-
mus, the faithful and beloved brother, who is one of
you. They shall make known unto you all things
that *are done* here.

⁶ Gr. *bond-servant*.

Aristarchus my fellow-prisoner saluteth you, and ¹⁰
Mark, the cousin of Barnabas (touching whom ye
received commandments; if he come unto you,
receive him), and Jesus, which is called Justus, who ¹¹
are of the circumcision: these only *are my* fellow-
workers unto the kingdom of God, men that have
been a comfort unto me. Epaphras, who is one of ¹²
you, a ⁶servant of Christ Jesus, saluteth you, always
striving for you in his prayers, that ye may stand
perfect and fully assured in all the will of God. For ¹³
I bear him witness, that he hath much labour for you,
and for them in Laodicea, and for them in Hierapolis.
Luke, the beloved physician, and Demas salute you. ¹⁴
Salute the brethren that are in Laodicea, and ¹⁵
⁶Nymphas, and the church that is in ⁷their house.
And when ⁸this epistle hath been read among you, ¹⁶
cause that it be read also in the church of the Laodi-
ceans; and that ye also read the epistle from Laodicea.
And say to Archippus, Take heed to the ministry ¹⁷
which thou hast received in the Lord, that thou
fulfil it.

⁶ The Greek may represent *Nymphas*.⁷ Some ancient authorities read *her*.⁸ Gr. *the*.

The salutation of me Paul with mine own hand. ¹⁸
Remember my bonds. Grace be with you.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

1 ¹ PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ : Grace to you and peace.

2 We give thanks to God always for you all, making
3 mention *of you* in our prayers ; remembering without
4 ceasing your work of faith and labour of love and
5 patience of hope in our Lord Jesus Christ, before our

6 God and Father ; knowing, brethren beloved of God,
7 your election, ¹how that our gospel came not unto
8 you in word only, but also in power, and in the ²Holy
9 Ghost, and *in* much ³assurance ; even as ye know
10 what manner of men we shewed ourselves toward you

¹ Or, because
our gospel &c.

² Or, Holy

Spirit

³ Or, fulness

11 for your sake. And ye became imitators of us, and of
12 the Lord, having received the word in much affliction,
13 with joy of the ²Holy Ghost ; so that ye became an
14 ensample to all that believe in Macedonia and in
15 Achaia. For from you hath sounded forth the word
16 of the Lord, not only in Macedonia and Achaia, but
17 in every place your faith to God-ward is gone forth ;
18 so that we need not to speak anything. For they
19 themselves report concerning us what manner of enter-
20 ing in we had unto you ; and how ye turned unto

2 ¹ For yourselves, brethren, know our entering in
2 unto you, that it hath not been found vain : but
3 having suffered before, and been shamefully entreated,
4 as ye know, at Philippi, we waxed bold in our God to
5 speak unto you the gospel of God in much conflict.
6 For our exhortation *is* not of error, nor of uncleanness,
7 nor in guile : but even as we have been approved of
8 God to be intrusted with the gospel, so we speak ;

not as pleasing men, but God which proveth our hearts. For neither at any time were we found using words of flattery, as ye know, nor a cloke of covetousness, God is witness; nor seeking glory of men, neither from you, nor from others, when we might have ¹been burdensome, as apostles of Christ. But we were ²gentle in the midst of you, as when a nurse cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us. For ye remember, brethren, our labour and travail: ³working night and day, that we might not burden any of you, we preached unto you the gospel of God. Ye are witnesses, and God *also*, how holily and righteously and unblameably we behaved ourselves toward you that believe: as ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you*, and testifying, to the end that ye should walk worthily of God, who ⁴calleth you into his own kingdom and glory.

And for this cause we also thank God without ceasing, that, when ye received from us ⁵the word of the message, *even the word* of God, ye accepted *it* not as the word of men, but, as it is in truth, the word of God, which *also* worketh in you that believe. For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the Jews; who both killed the Lord Jesus and the prophets, and drove out us, and please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they may be saved; to fill up their sins alway: but the wrath is come upon them to the uttermost.

But we, brethren, being bereaved of you for ⁶a short season, in presence, not in heart, endeavoured the more exceedingly to see your face with great desire: because we would fain have come unto you, Paul once and again; and Satan hindered us. For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his ⁷coming? For ye are our glory and our joy.

¹ Or, *claimed honour*

² Most of the ancient authorities read *babes*.

³ Some ancient authorities read *called*.

⁴ Gr. *the word of hearing*.

⁵ Gr. *a season of an hour*.

⁶ Gr. *presence*.

- 3 ¹ Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone;
 2 and sent Timothy, our brother and ¹God's minister in the gospel of Christ, to establish you, and to comfort ¹ *Some ancient authorities read fellow-worker with God.*
 3 *you* concerning your faith; that no man be moved by these afflictions; for yourselves know that here-
 4 unto we are appointed. For verily, when we were with you, we told you ²beforehand that we are to suffer affliction; even as it came to pass, and ye know.
 5 For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labour
 6 should be in vain. But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we
 7 also *to see you*; for this cause, brethren, we were comforted over you in all our distress and affliction
 8 through your faith: for now we live, if ye stand fast
 9 in the Lord. For what thanksgiving can we render again unto God for you, for all the joy wherewith we
 10 joy for your sakes before our God; night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?
 11 Now may our God and Father himself, and our
 12 Lord Jesus, direct our way unto you: and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also *do*
 13 toward you; to the end he may stablish your hearts unblameable in holiness before our God and Father, at the ³coming of our Lord Jesus with all his saints.⁴
 4 ¹ Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do
 2 walk,—that ye abound more and more. For ye know what ⁵charge we gave you through the Lord
 3 Jesus. For this is the will of God, *even* your sanctifi-
 4 cation, that ye abstain from fornication; that each one of you know how to possess himself of his own vessel
 5 in sanctification and honour, not in the passion of
 6 lust, even as the Gentiles which know not God; that no man ⁶transgress, and wrong his brother in the
 matter: because the Lord is an avenger in all these ⁷ *Or, overreach.*

¹ Or, *told you plainly*

things, as also we ¹forewarned you and testified. For 7 God called us not for uncleanness, but in sanctification. Therefore he that rejecteth, rejecteth not man, but 8 God, who giveth his Holy Spirit unto you.

² Gr. *be ambitious.*

But concerning love of the brethren ye have no 9 need that one write unto you : for ye yourselves are taught of God to love one another ; for indeed ye do 10 it toward all the brethren which are in all Macedonia. But we exhort you, brethren, that ye abound more and more ; and that ye ²study to be quiet, and to 11 do your own business, and to work with your hands, even as we charged you ; that ye may walk honestly 12 toward them that are without, and may have need of nothing.

³ Gr. *through.*
Or, *will God through Jesus*

⁴ Gr. *presence.*

But we would not have you ignorant, brethren, con- 13 cerning them that fall asleep ; that ye sorrow not, even as the rest, which have no hope. For if we believe 14 that Jesus died and rose again, even so them also that are fallen asleep ³in Jesus will God bring with him. For this we say unto you by the word of the 15 Lord, that we that are alive, that are left unto the ⁴coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall 16 descend from heaven, with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we that are alive, 17 that are left, shall together with them be caught up in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. Wherefore ⁵comfort one 18 another with these words.

⁶ Or, *exhort*

⁷ Some ancient authorities read *as thieves.*

But concerning the times and the seasons, brethren, 1 5 ye have no need that aught be written unto you. For 2 yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are say- 3 ing, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child ; and they shall in no wise escape. But ye, brethren, are 4 not in darkness, that that day should overtake you ⁶as a thief : for ye are all sons of light, and sons of the 5 day : we are not of the night, nor of darkness ; so 6 then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night ; 7 and they that be drunken are drunken in the night.

- 8 But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, 9 the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through 10 our Lord Jesus Christ, who died for us, that, whether we ¹wake or sleep, we should live together with him. ¹ Or, *watch*
- 11 Wherefore ²exhort one another, and build each other ³up, even as also ye do. ³ Or, *comfort*
- 12 But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and 13 admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among 14 yourselves. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the 15 weak, be longsuffering toward all. See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and 16,17 toward all. Rejoice always; pray without ceasing; 18 in everything give thanks: for this is the will of God 19 in Christ Jesus to you-ward. Quench not the Spirit; 20,21 despise not prophesyings; ³prove all things; hold fast ³ Many ancient authorities insert *but*. 22 that which is good; abstain from every ⁴form of evil. ⁴ Or, *appearance*
- 23 And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the ⁵coming of our Lord ⁵ Gr. *presence*. 24 Jesus Christ. Faithful is he that calleth you, who will also do it.
- 25 Brethren, pray for us⁶. ⁶ Some ancient authorities add *also*.
- 26,27 Salute all the brethren with a holy kiss. I adjure you by the Lord that this epistle be read unto all the ⁷brethren. ⁷ Many ancient authorities insert *holy*.
- 28 The grace of our Lord Jesus Christ be with you.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

PAUL, and Silvanus, and Timothy, unto the church ¹ 1
of the Thessalonians in God our Father and the Lord
Jesus Christ; Grace to you and peace from God the ²
Father and the Lord Jesus Christ.

We are bound to give thanks to God alway for you, ³
brethren, even as it is meet, for that your faith groweth
exceedingly, and the love of each one of you all to-
ward one another aboundeth; so that we ourselves ⁴
glory in you in the churches of God for your patience
and faith in all your persecutions and in the afflictions
which ye endure; *which is* a manifest token of the ⁵
righteous judgement of God; to the end that ye may
be counted worthy of the kingdom of God, for which
ye also suffer: if so be that it is a righteous thing with ⁶
God to recompense affliction to them that afflict you,
and to you that are afflicted rest with us, at the revela- ⁷
tion of the Lord Jesus from heaven with the angels of
his power in flaming fire, rendering vengeance to them ⁸
that know not God, and to them that obey not the
gospel of our Lord Jesus: who shall suffer punishment, ⁹
even eternal destruction from the face of the Lord and
from the glory of his might, when he shall come to be ¹⁰
glorified in his saints, and to be marvelled at in all
them that believed (because our testimony unto you
was believed) in that day. To which end we also ¹¹
pray always for you, that our God may count you
worthy of your calling, and fulfil every ¹desire of
goodness and *every* work of faith, with power; that ¹²
the name of our Lord Jesus may be glorified in you,
and ye in him, according to the grace of our God
and the Lord Jesus Christ.

¹ Gr. *good pleasure of goodness.*

² Gr. *in behalf of.*

³ Gr. *presence.*

Now we beseech you, brethren, ²touching the ³com- ¹ 2
ing of our Lord Jesus Christ, and our gathering to-
gether unto him; to the end that ye be not quickly ²

- shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as
 3 that the day of the Lord is *now* present; let no man beguile you in any wise: for *it will not be*, except the falling away come first, and the man of ¹sin be
 4 revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or ²that is worshipped; so that he sitteth in the ³temple of
 5 God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these
 6 things? And now ye know that which restraineth, to the end that he may be revealed in his own season.
 7 For the mystery of lawlessness doth already work: ⁴only *there is* one that restraineth now, until he be
 8 taken out of the way. And then shall be revealed the lawless one, whom the Lord ⁵Jesus shall ⁶slay with the breath of his mouth, and bring to nought by
 9 the manifestation of his ⁷coming; *even he*, whose ⁸coming is according to the working of Satan with all
 10 ⁹power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that
 11 they might be saved. And for this cause God sendeth them a working of error, that they should believe a
 12 lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.
 13 But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose
 you ⁹from the beginning unto salvation in sanctification of the Spirit and ¹⁰belief of the truth: whereunto
 14 he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.
 16 Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort
 17 and good hope through grace, comfort your hearts and stablish them in every good work and word.
 3 1 Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also *it is* with
 2 you; and that we may be delivered from unreasonable and evil men; for all have not ¹¹faith. But the ¹²Lord is faithful, who shall stablish you, and guard

¹ Many ancient authorities read *lawlessness*.

² Gr. *an object of worship*.

³ Or, *sanctuary*.

⁴ Or, *only until he that now restraineth be taken &c.*

⁵ Some ancient authorities omit *Jesus*.

⁶ Some ancient authorities read *consume*.

⁷ Gr. *presence*.

⁸ Gr. *power and signs and wonders of falsehood*.

⁹ Many ancient authorities read *as firstfruits*.

¹⁰ Or, *faith*.

¹¹ Or, *the faith*.

¹ Or, *evil*

you from ¹the evil *one*. And we have confidence in ⁴the Lord touching you, that ye both do and will do the things which we command. And the Lord direct ⁵your hearts into the love of God, and into the patience of Christ.

² Some ancient authorities read *ye*.

Now we command you, brethren, in the name of ⁶our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ²they received of us. For ⁷ye yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; neither ⁸did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that we might not burden any of you: not because we have ⁹not the right, but to make ourselves an ensample unto you, that ye should imitate us. For even when we ¹⁰were with you, this we commanded you, If any will not work, neither let him eat. For we hear of some ¹¹that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we ¹²command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing. And ^{13,14}if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And *yet* count him not ¹⁵as an enemy, but admonish him as a brother.

Now the Lord of peace himself give you peace at ¹⁶all times in all ways. The Lord be with you all.

The salutation of me Paul with mine own hand, ¹⁷which is the token in every epistle: so I write. The ¹⁸grace of our Lord Jesus Christ be with you all.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

- 1 ¹ PAUL, an apostle of Christ Jesus according to the
 commandment of God our Saviour, and Christ Jesus
 2 our hope; unto Timothy, my true child in faith: Grace,
 mercy, peace, from God the Father and Christ Jesus
 our Lord.
- 3 As I exhorted thee to tarry at Ephesus, when I was
 going into Macedonia, that thou mightest charge cer-
 4 tain men not to teach a different doctrine, neither to
 give heed to fables and endless genealogies, the which
 minister questionings, rather than a ¹dispensation of ¹Or, steward-
 5 God which is in faith; *so do I now*. But the end of ^{ship}
- 6 the charge is love out of a pure heart and a good
 conscience and faith unfeigned: from which things
 some having ²swerved have turned aside unto vain ²Gr. missed the
 7 talking; desiring to be teachers of the law, though ^{mark}
- 8 they understand neither what they say, nor whereof
 9 they confidently affirm. But we know that the law
 is good, if a man use it lawfully, as knowing this, that
 law is not made for a righteous man, but for the law-
 less and unruly, for the ungodly and sinners, for the
 unholy and profane, for ³murderers of fathers and ³mur- ³Or, smiters
 10 derers of mothers, for manslayers, for fornicators, for
 abusers of themselves with men, for men-stealers, for
 liars, for false swearers, and if there be any other thing
- 11 contrary to the ⁴sound ⁵doctrine; according to the gos- ⁴Gr. healthful.
 pel of the glory of the blessed God, which was com- ⁵Or, teaching
 mitted to my trust.
- 12 I thank him that ⁶enabled me, *even* Christ Jesus our ⁶Some ancient
 Lord, for that he counted me faithful, appointing me ^{authorities read}
 13 to *his* service; though I was before a blasphemer, and ^{enableth.}
 a persecutor, and injurious: howbeit I obtained mercy,
 14 because I did it ignorantly in unbelief; and the grace
 of our Lord abounded exceedingly with faith and love
 15 which is in Christ Jesus. Faithful is the saying, and

worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his longsuffering, for an ensample of them which should hereafter believe on him unto eternal life. Now unto the King ¹eternal, incorruptible, invisible, the only God, *be* honour and glory ²for ever and ever. Amen.

¹ Gr. of the ages.

² Gr. unto the ages of the ages.

³ Or, led the way to thee

This charge I commit unto thee, my child Timothy, ¹⁸ according to the prophecies which ³went before on thee, that by them thou mayest war the good warfare; holding faith and a good conscience; which some ¹⁹ having thrust from them made shipwreck concerning the faith: of whom is Hymenæus and Alexander; ²⁰ whom I delivered unto Satan, that they might be taught not to blaspheme.

⁴ Gr. to make supplications, &c.

I exhort therefore, first of all, ⁴that supplications, ¹ ² prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we ² may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of ³ God our Saviour; who willeth that all men should be ⁴ saved, and come to the knowledge of the truth. For ⁵ there is one God, one mediator also between God and men, *himself* man, Christ Jesus, who gave himself a ⁶ ransom for all; the testimony *to be borne* in its own times; whereunto I was appointed a ⁶preacher and an ⁷apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

⁶ Gr. herald.

⁸ Or, doubting

I desire therefore that the men pray in every place, ⁸ lifting up holy hands, without wrath and ⁶disputing. In like manner, that women adorn themselves in ⁹ modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) ¹⁰ through good works. Let a woman learn in quietness ¹¹ with all subjection. But I permit not a woman to ¹² teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; ¹³ and Adam was not beguiled, but the woman being be- ¹⁴ guiled hath fallen into transgression: but she shall ¹⁵ be saved through ⁷the childbearing, if they continue in faith and love and sanctification with sobriety.

⁷ Or, her childbearing

- 3 1 ¹Faithful is the saying, If a man seeketh the office
 2 of a ²bishop, he desireth a good work. The ²bishop
 therefore must be without reproach, the husband of
 one wife, temperate, soberminded, orderly, given to
 3 hospitality, apt to teach; ³no brawler, no striker; but
 4 gentle, not contentious, no lover of money; one that
 ruleth well his own house, having *his* children in sub-
 5 jection with all gravity; (but if a man knoweth not
 how to rule his own house, how shall he take care of
 6 the church of God?) not a novice, lest being puffed up
 7 he fall into the ⁴condemnation of the devil. More-
 over he must have good testimony from them that
 are without; lest he fall into reproach and the snare
 8 of the devil. Deacons in like manner *must be* grave,
 not doubletongued, not given to much wine, not greedy
 9 of filthy lucre; holding the mystery of the faith in a
 10 pure conscience. And let these also first be proved;
 then let them serve as deacons, if they be blameless.
 11 Women in like manner *must be* grave, not slanderers,
 12 temperate, faithful in all things. Let deacons be
 husbands of one wife, ruling *their* children and
 13 their own houses well. For they that have served
 well as deacons gain to themselves a good stand-
 ing, and great boldness in the faith which is in Christ
 Jesus.
 14 These things write I unto thee, hoping to come unto
 15 thee shortly; but if I tarry long, that thou mayest
 know ⁵how men ought to behave themselves in the
 house of God, which is the church of the living God,
 16 the pillar and ⁶ground of the truth. And without
 controversy great is the mystery of godliness; ⁷He
 who was manifested in the flesh, justified in the spirit,
 seen of angels, preached among the nations, believed
 on in the world, received up in glory.
 4 1 But the Spirit saith expressly, that in later times
 some shall fall away from the faith, giving heed to
 2 seducing spirits and doctrines of ⁸devils, through the
 hypocrisy of men that speak lies, ⁹branded in their
 3 own conscience as with a hot iron; forbidding to
 marry, *and commanding* to abstain from meats, which
 God created to be received with thanksgiving by them
 4 that believe and know the truth. For every creature
 of God is good, and nothing is to be rejected, if it be

¹ Some connect the words *Faithful is the saying* with the preceding paragraph.

² Or, *overseer*

³ Or, *not quarrelsome over wine*

⁴ Gr. *judgement*.

⁵ Or *how thou oughtest to behave thyself*

⁶ Or, *stay*

⁷ The word *God*, in place of *He who*, rests on no sufficient ancient evidence.

Some ancient authorities read *which*.

⁸ Gr. *demons*.

⁹ Or, *scared*

received with thanksgiving : for it is sanctified through 5
the word of God and prayer.

If thou put the brethren in mind of these things, 6
thou shalt be a good minister of Christ Jesus, nour-
ished in the words of the faith, and of the good doc-
trine which thou hast followed *until now* : but refuse 7
profane and old wives' fables. And exercise thyself
^{1 Or, for little} unto godliness : for bodily exercise is profitable ¹for a 8
little ; but godliness is profitable for all things, having
promise of the life which now is, and of that which is
to come. Faithful is the saying, and worthy of all 9
acceptation. For to this end we labour and strive, 10
because we have our hope set on the living God, who
is the Saviour of all men, specially of them that be-
lieve. These things command and teach. Let no 11, 12
man despise thy youth ; but be thou an ensample to
them that believe, in word, in manner of life, in love,
in faith, in purity. Till I come, give heed to reading, 13
to exhortation, to teaching. Neglect not the gift that 14
is in thee, which was given thee by prophecy, with the
laying on of the hands of the presbytery. Be diligent 15
in these things ; give thyself wholly to them ; that thy
progress may be manifest unto all. Take heed to 16
thyself, and to thy teaching. Continue in these things ;
for in doing this thou shalt save both thyself and
them that hear thee.

Rebuke not an elder, but exhort him as a father ; 1 5
the younger men as brethren : the elder women 2
as mothers ; the younger as sisters, in all purity.
Honour widows that are widows indeed. But if any 3, 4
widow hath children or grandchildren, let them learn
first to shew piety towards their own family, and to
requite their parents : for this is acceptable in the
sight of God. Now she that is a widow indeed, and 5
desolate, hath her hope set on God, and continueth
in supplications and prayers night and day. But she 6
that giveth herself to pleasure is dead while she liveth.
These things also command, that they may be without 7
reproach. But if any provideth not for his own, and 8
specially his own household, he hath denied the faith,
and is worse than an unbeliever. Let none be en- 9
rolled as a widow under threescore years old, *having*
been the wife of one man, well reported of for good 10

- works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath
- 11 diligently followed every good work. But younger widows refuse: for when they have waxed wanton
- 12 against Christ, they desire to marry; having condemned
- 13 nation, because they have rejected their first faith. And withal they learn also *to be* idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought
- 14 not. I desire therefore that the younger ¹widows ¹Or, women marry, bear children, rule the household, give none
- 15 occasion to the adversary for reviling: for already
- 16 some are turned aside after Satan. If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.
- 17 Let the elders that rule well be counted worthy of double honour, especially those who labour in the
- 18 word and in teaching. For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of his hire.
- 19 Against an elder receive not an accusation, except at
- 20 *the mouth of* two or three witnesses. Them that sin reprove in the sight of all, that the rest also may be
- 21 in fear. I charge *thee* in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without ²prejudice, doing nothing by partiality. ²Or, *preference*
- 22 Lay hands hastily on no man, neither be partaker of
- 23 other men's sins: keep thyself pure. Be no longer a drinker of water, but use a little wine for thy stomach's
- 24 sake and thine often infirmities. Some men's sins are evident, going before unto judgement; and some men
- 25 also they follow after. In like manner also ³there are ³Gr. *the works that are good are evident.* good works that are evident; and such as are otherwise cannot be hid.
- 6 1 Let as many as are ⁴servants under the yoke count ⁴Gr. *bond-servants.* their own masters worthy of all honour, that the name
- 2 of God and the doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they ⁵that partake of the benefit are ⁵Or, *lay hold of* believing and beloved. These things teach and exhort.

If any man teacheth a different doctrine, and consenteth not to ¹sound words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing ²nothing, but ³doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering ⁴we shall be therewith content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all ⁵kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God, who ⁶quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in ⁷its own times he shall shew, who is the blessed and only Potentate, the King of ⁸kings, and Lord of ⁹lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom *be* honour and power eternal. Amen.

Charge them that are rich in this present ¹⁰world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, ¹¹willing to communicate; laying up in store for themselves a good foundation against the time to

¹ Gr. *healthful*.

² Gr. *sick*.

³ Or, *in these we shall have enough*

⁴ Gr. *evils*.

⁵ Or, *preserveth all things alive*

⁶ Or, *his*

⁷ Gr. *them that reign as kings*.

⁸ Gr. *them that rule as lords*.

⁹ Or, *age*

¹⁰ Or, *ready to sympathise*

come, that they may lay hold on the life which is *life* indeed.

- 20 O Timothy, guard ¹that which is committed unto ¹*Gr. the deposit.*
thee, turning away from the profane babblings and
 oppositions of the knowledge which is falsely so
 21 called; which some professing have ²erred concern- ²*Gr. missed the*
 ing the faith. *mark.*

Grace be with you.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

- 1 1 PAUL, an apostle of Christ Jesus ³by the will of ³*Gr. through.*
 God, according to the promise of the life which is in
 2 Christ Jesus, to Timothy, my beloved child: Grace,
 mercy, peace, from God the Father and Christ Jesus
 our Lord.
 3 I thank God, whom I serve from my forefathers in
 a pure conscience, how unceasing is my remembrance
 4 of thee in my supplications, night and day longing to
 see thee, remembering thy tears, that I may be filled
 5 with ⁴joy; having been reminded of the unfeigned faith ⁴*Or, joy in being*
 that is in thee; which dwelt first in thy grandmother *reminded*
 Lois, and thy mother Eunice; and, I am persuaded,
 6 in thee also. For the which cause I put thee in re-
 membrance that thou ⁵stir up the gift of God, which ⁵*Gr. stir into*
 7 is in thee through the laying on of my hands. For *flame.*
 God gave us not a spirit of fearfulness; but of power
 8 and love and ⁶discipline. Be not ashamed therefore ⁶*Gr. sobering.*
 of the testimony of our Lord, nor of me his prisoner:
 but suffer hardship with the gospel according to the
 9 power of God; who saved us, and called us with a
 holy calling, not according to our works, but according
 to his own purpose and grace, which was given us in
 10 Christ Jesus before times eternal, but hath now been
 manifested by the appearing of our Saviour Christ
 Jesus, who abolished death, and brought life and in-
 11 corruption to light through the gospel, whereunto I

¹ Gr. *herald.*

was appointed a ¹preacher, and an apostle, and a teacher. For the which cause I suffer also these ¹² things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard ²that which I have committed unto him against that day. Hold the pattern of ³sound words ¹³ which thou hast heard from me, in faith and love which is in Christ Jesus. 'That good thing which ¹⁴ was committed unto *thee* guard through the ⁵Holy Ghost which dwelleth in us.

² Or, *that which he hath committed unto me*
Gr. *my deposit.*

³ Gr. *healthful.*

⁴ Gr. *The good deposit.*

⁵ Or, *Holy Spirit*

This thou knowest, that all that are in Asia turned ¹⁵ away from me; of whom are Phygelus and Hermogenes. The Lord grant mercy unto the house of ¹⁶ Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he ¹⁷ sought me diligently, and found me (the Lord grant ¹⁸ unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

Thou therefore, my child, be strengthened in the ¹ ² grace that is in Christ Jesus. And the things which ² thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. ⁶Suffer hardship with *me*, as a ³ good soldier of Christ Jesus. No soldier on service ⁴ entangleth himself in the affairs of *this* life; that he may please him who enrolled him as a soldier. And ⁵ if also a man contend in the games, he is not crowned, except he have contended lawfully. The husband- ⁶ man that laboureth must be the first to partake of the fruits. Consider what I say; for the Lord shall give ⁷ thee understanding in all things. Remember Jesus ⁸ Christ, risen from the dead, of the seed of David, according to my gospel: wherein I suffer hardship unto ⁹ bonds, as a malefactor; but the word of God is not bound. Therefore I endure all things for the elect's ¹⁰ sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. Faithful is the ¹¹ ⁷saying: For if we died with him, we shall also live with him: if we endure, we shall also reign with him: ¹² if we shall deny him, he also will deny us: if we are ¹³ faithless, he abideth faithful; for he cannot deny himself.

⁶ Or, *Take thy part in suffering hardship,*
as &c.

⁷ Or, *saying:*
for if &c.

- 14 Of these things put them in remembrance, charging *them* in the sight of ¹the Lord, that they strive not about words, to no profit, to the subverting of them
- 15 that hear. Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed,
- 16 ²handling aright the word of truth. But shun profane babblings: for they will proceed further in ungodliness, and their word will ³eat as doth a gangrene: of
- 17 whom is Hymenæus and Philetus; men who concerning the truth have ⁴erred saying that ⁵the resurrection is past already, and overthrow the faith of some.
- 18 Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord
- 19 depart from unrighteousness. Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honour,
- 20 and some unto dishonour. If a man therefore purge himself from these, he shall be ⁶a vessel unto honour, sanctified, meet for the master's use, prepared unto
- 21 every good work. But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that
- 22 call on the Lord out of a pure heart. But foolish and ignorant questionings refuse, knowing that they generate strifes. And the Lord's ⁷servant must not strive,
- 23 but be gentle towards all, apt to teach, forbearing, in meekness ⁸correcting them that oppose themselves; if peradventure God may give them repentance unto the
- 24 knowledge of the truth, and they may ⁹recover themselves out of the snare of the devil, having been ¹⁰taken captive ¹¹by the Lord's servant unto the will of God.
- 3 ¹² But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, not
- 4 lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof:
- 5 from these also turn away. For of these are they that creep into houses, and take captive silly women
- 6 laden with sins, led away by divers lusts, ever learn-

¹ Many ancient authorities read God.

² Or, holding a straight course in the word of truth.

Or, rightly dividing the word of truth.

³ Or, spread.

⁴ Gr. missed the mark.

⁵ Some ancient authorities read a resurrection.

⁶ Gr. bond-servant.

⁷ Or, instructing.

⁸ Gr. return to soberness.

⁹ Gr. taken alive.

¹⁰ Or, by the devil, unto the will of God. Gr. by him, unto the will of him. In the Greek the two pronouns are different.

ing, and never able to come to the knowledge of the truth. And like as Jannes and Jambres withstood⁸ Moses, so do these also withstand the truth; men corrupted in mind, reprobate concerning the faith. But they shall proceed no further: for their folly⁹ shall be evident unto all men, as theirs also came to be. But thou didst follow my teaching, conduct,¹⁰ purpose, faith, longsuffering, love, patience, persecu-¹¹ tions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me. Yea, and¹² all that would live godly in Christ Jesus shall suffer persecution. But evil men and impostors shall wax¹³ worse and worse, deceiving and being deceived. But¹⁴ abide thou in the things which thou hast learned and hast been assured of, knowing of¹ whom thou hast learned them; and that from a babe thou hast known¹⁵ the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

¹Gr. *what persons.*

²Or, *every scripture is inspired of God, and profitable*

³Or, *discipline*

⁴Or, *I testify, in the sight... dead, both of his appearing &c.*

⁵Or, *bring to the proof*

⁶Gr. *healthful.*

⁷Or, *teaching*

⁸Gr. *poured out as a drink-offering.*

²Every scripture inspired of God *is* also profitable for¹⁶ teaching, for reproof, for correction, for³ instruction which is in righteousness: that the man of God may¹⁷ be complete, furnished completely unto every good work.

⁴I charge *thee* in the sight of God, and of Christ^{1 4} Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the word;² be instant in season, out of season; ⁵reprove, rebuke, exhort, with all longsuffering and teaching. For the³ time will come when they will not endure the ⁶sound ⁷doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn⁴ away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hard-⁵ ship, do the work of an evangelist, fulfil thy ministry. For I am already being ⁸offered, and the time of my⁶ departure is come. I have fought the good fight, I⁷ have finished the course, I have kept the faith: hence-⁸ forth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

Do thy diligence to come shortly unto me: for^{9, 10}

Demas forsook me, having loved this present ¹world, ¹Or, *age*
 and went to Thessalonica; Crescens to ²Galatia, ²Or, *Gaul*
 11 Titus to Dalmatia. Only Luke is with me. Take
 Mark, and bring him with thee: for he is useful to me
 12 for ministering. But Tychicus I sent to Ephesus.
 13 The cloke that I left at Troas with Carpus, bring
 when thou comest, and the books, especially the
 14 parchments. Alexander the coppersmith ³did me ³Gr. *showed*.
 much evil: the Lord will render to him according to
 15 his works: of whom be thou ware also; for he greatly
 16 withstood our words. At my first defence no one
 took my part, but all forsook me: may it not be laid
 17 to their account. But the Lord stood by me, and
⁴strengthened me; that through me the ⁴message ⁴Or, *gave me*
 might be fully proclaimed, and that all the Gentiles ⁵Or, *power*
 might hear: and I was delivered out of the mouth of ⁵Or, *proclama-*
 18 the lion. The Lord will deliver me from every evil ⁶Gr. *unto the*
 work, and will save me unto his heavenly kingdom: ⁶ages *of the ages*.
 to whom *be* the glory ⁶for ever and ever. Amen.
 19 Salute Prisca and Aquila, and the house of Onesi-
 20 phorus. Erastus abode at Corinth: but Trophimus
 21 I left at Miletus sick. Do thy diligence to come be-
 fore winter. Eubulus saluteth thee, and Pudens, and
 Linus, and Claudia, and all the brethren.
 22 The Lord be with thy spirit. Grace be with you.

THE EPISTLE OF PAUL TO

TITUS.

1 1 PAUL, a ¹servant of God, and an apostle of Jesus ¹Gr. *bond-*
 Christ, according to the faith of God's elect, and the ¹servant.
 knowledge of the truth which is according to godli-
 2 ness, in hope of eternal life, which God, who cannot
 3 lie, promised before times eternal; but in ²his own ²Or, *its*
 seasons manifested his word in the ³message, where- ³Or, *proclama-*
 with I was intrusted according to the commandment ³tion
 4 of God our Saviour; to Titus, my true child after a
 common faith: Grace and peace from God the Father
 and Christ Jesus our Saviour.

For this cause left I thee in Crete, that thou 5
 shouldest set in order the things that were wanting,
 and appoint elders in every city, as I gave thee
 charge; if any man is blameless, the husband of one 6
 wife, having children that believe, who are not accused
 of riot or unruly. For the ¹bishop must be blameless, 7
 as God's steward; not selfwilled, not soon angry,
²no brawler, no striker, not greedy of filthy lucre; but 8
 given to hospitality, a lover of good, soberminded,
 just, holy, temperate; holding to the faithful word 9
 which is according to the teaching, that he may be
 able both to exhort in the ³sound ⁴doctrine, and to
 convict the gainsayers.

¹ Or, *overseer*

² Or, *not
quarrelsome
over wine*

³ Gr. *healthful*.

⁴ Or, *teaching*

For there are many unruly men, vain talkers and 10
 deceivers, specially they of the circumcision, whose 11
 mouths must be stopped; men who overthrow whole
 houses, teaching things which they ought not, for
 filthy lucre's sake. One of themselves, a prophet of 12
 their own, said, Cretans are alway liars, evil beasts,
 idle ⁵gluttons. This testimony is true. For which 13
 cause reprove them sharply, that they may be ⁶sound
 in the faith, not giving heed to Jewish fables, and 14
 commandments of men who turn away from the truth.
 To the pure all things are pure: but to them that are 15
 defiled and unbelieving nothing is pure; but both :
 their mind and their conscience are defiled. They 16
 profess that they know God; but by their works they
 deny him, being abominable, and disobedient, and unto
 every good work reprobate.

⁵ Gr. *bellies*.

⁶ Gr. *healthy*.

But speak thou the things which befit the ³sound 1 2
⁴doctrine: that aged men be temperate, grave, sober- 2
 minded, ⁶sound in faith, in love, in patience: that 3
 aged women likewise be reverent in demeanour, not
 slanderers nor enslaved to much wine, teachers of that
 which is good; that they may train the young women 4
 to love their husbands, to love their children, *to be* 5
 soberminded, chaste, workers at home, kind, being
 in subjection to their own husbands, that the word
 of God be not blasphemed: the younger men like- 6
 wise exhort to be soberminded: in all things shewing 7
 thyself an ensample of good works; in thy doctrine
showing uncorruptness, gravity, sound speech, that 8
 cannot be condemned; that he that is of the contrary

- part may be ashamed, having no evil thing to say of
 9 us. *Exhort* ¹servants to be in subjection to their own
 masters, *and* to be well-pleasing *to them* in all things;
 10 not gainsaying; not purloining, but shewing all good
 fidelity; that they may adorn the doctrine of God our
 11 Saviour in all things. For the grace of God ²hath
 12 appeared, bringing salvation to all men, instructing us,
 to the intent that, denying ungodliness and worldly
 lusts, we should live soberly and righteously and
 13 godly in this present ³world; looking for the blessed
 hope and appearing of the glory ⁴of our great God
 14 and Saviour Jesus Christ; who gave himself for us,
 that he might redeem us from all iniquity, and purify
 unto himself a people for his own possession, zealous
 of good works.
- 15 These things speak and exhort and reprove with
 all ⁵authority. Let no man despise thee.
- 3 1 Put them in mind to be in subjection to rulers,
 to authorities, to be obedient, to be ready unto every
 2 good work, to speak evil of no man, not to be con-
 tentious, to be gentle, shewing all meekness toward
 3 all men. For we also were aforetime foolish, dis-
 obedient, deceived, serving divers lusts and pleasures,
 living in malice and envy, hateful, hating one another.
 4 But when the kindness of God our Saviour, and his
 5 love toward man, appeared, not by works *done* in
 righteousness, which we did ourselves, but according
 to his mercy he saved us, through the ⁶washing of re-
 6 generation ⁷and renewing of the ⁸Holy Ghost, which
 he poured out upon us richly, through Jesus Christ
 7 our Saviour; that, being justified by his grace, we
 might be made ⁹heirs according to the hope of eter-
 8 nal life. Faithful is the saying, and concerning these
 things I will that thou affirm confidently, to the end
 that they which have believed God may be careful to
¹⁰maintain good works. These things are good and
 9 profitable unto men: but shun foolish questionings,
 and genealogies, and strifes, and fightings about the
 10 law; for they are unprofitable and vain. A man that
 is ¹¹heretical after a first and second admonition ¹²re-
 11 fuse; knowing that such a one is perverted, and sin-
 neth, being self-condemned.
- 12 When I shall send Artemas unto thee, or Tychicus,

¹ Gr. bond-
servants.

² Or, hath
appeared to all
men, bringing
salvation

³ Or, age

⁴ Or, of the great
God and our
Saviour

⁵ Gr. command-
ment.

⁶ Or, laver

⁷ Or, and
through
renewing

⁸ Or, Holy Spirit

⁹ Or, heirs,
according to
hope, of eternal
life

¹⁰ Or, profess
honest occupa-
tions

¹¹ Or, factions

¹² Or, avoid

give diligence to come unto me to Nicopolis: for there I have determined to winter. Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let our ¹⁴ *people* also learn to ¹maintain good works for necessary ²uses, that they be not unfruitful.

¹ Or, *profess honest occupations*

² Or, *wants*

All that are with me salute thee. Salute them that ¹⁵ love us in faith.

Grace be with you all.

THE EPISTLE OF PAUL TO PHILEMON.

³ Gr. *the brother.*

⁴ Gr. *the sister.*

PAUL, a prisoner of Christ Jesus, and Timothy ³our brother, to Philemon our beloved and fellow-worker, and to Apphia ⁴our sister, and to Archippus our fellow-soldier, and to the church in thy house: Grace to you ³ and peace from God our Father and the Lord Jesus Christ.

⁵ Or, *thy love and faith*

I thank my God always, making mention of thee in ⁴ my prayers, hearing of ⁵thy love, and of the faith which ⁵ thou hast toward the Lord Jesus, and toward all the saints; that the fellowship of thy faith may become ⁶ effectual, in the knowledge of every good thing which is in ⁶you, unto Christ. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

⁶ Many ancient authorities read *us.*

⁷ Or, *an ambassador, and now &c.*

⁸ The Greek word means *helpful.*

Wherefore, though I have all boldness in Christ to ⁸ enjoin thee that which is befitting, yet for love's sake ⁹ I rather beseech, being such a one as Paul ⁷the aged, and now a prisoner also of Christ Jesus: I beseech ¹⁰ thee for my child, whom I have begotten in my bonds, ⁸Onesimus, who was aforetime unprofitable to thee, ¹¹ but now is profitable to thee and to me: whom I have ¹² sent back to thee in his own person, that is, my very heart: whom I would fain have kept with me, that in ¹³ thy behalf he might minister unto me in the bonds of the gospel: but without thy mind I would do nothing; ¹⁴ that thy goodness should not be as of necessity, but of

- 15 free will. For perhaps he was therefore parted *from*
thee for a season, that thou shouldest have him for
 16 ever; no longer as a ¹servant, but more than a ¹ser- ¹Gr. *bond-*
 vant, a brother beloved, specially to me, but how much *servant.*
 17 rather to thee, both in the flesh and in the Lord. If
 then thou countest me a partner, receive him as my-
 18 self. But if he hath wronged thee at all, or oweth *thee*
 19 aught, put that to mine account; I Paul write it with
 mine own hand, I will repay it: that I say not unto
 thee how that thou owest to me even thine own self
 20 besides. Yea, brother, let me have ²joy of thee in the ²Or, *help*
 21 Lord: refresh my heart in Christ. Having confidence
 in thine obedience I write unto thee, knowing that
 22 thou wilt do even beyond what I say. But withal
 prepare me also a lodging: for I hope that through
 your prayers I shall be granted unto you.
 23 Epaphras, my fellow-prisoner in Christ Jesus,
 24 saluteth thee; *and so do* Mark, Aristarchus, Demas, ³Some ancient
 Luke, my fellow-workers. *the.*
 25 The grace of ⁴our Lord Jesus Christ be with your ⁴Many ancient
 spirit. ⁴Amen. *authorities omit*
Amen.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

H E B R E W S.

- 1 God, having of old time spoken unto the fathers
 in the prophets by divers portions and in divers man-
 2 ners, hath at the end of these days spoken unto us
 in ⁵his Son, whom he appointed heir of all things, ⁵Gr. *a Son.*
 3 through whom also he made the ⁶worlds; who being ⁶Gr. *ages.*
 the effulgence of his glory, and ⁷the very image of his ⁷Or, *the impress*
 substance, and upholding all things by the word of his *of his substance*
 power, when he had made purification of sins, sat
 down on the right hand of the Majesty on high;
 4 having become by so much better than the angels,
 as he hath inherited a more excellent name than they.
 5 For unto which of the angels said he at any time,
 Thou art my Son,

This day have I begotten thee?
and again,

I will be to him a Father,
And he shall be to me a Son?

¹ Or, *And again, when he bringeth in* ¹ And when he again ² bringeth in the firstborn into ³ the 6
world he saith, And let all the angels of God worship
him. And of the angels he saith, 7

² Or, *shall have brought in*

³ Gr. *the inhabited earth.*

⁴ Or, *spirits*

Who maketh his angels ⁴ winds,
And his ministers a flame of fire:

but of the Son *he saith*, 8

Thy throne, O God, is for ever and ever;

And the sceptre of uprightness is the sceptre of
⁵ thy kingdom.

⁵ The two oldest
Greek manu-
scripts read *his*.

Thou hast loved righteousness, and hated in-9
iquity;

Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.

And, 10

Thou, Lord, in the beginning hast laid the foun-
dation of the earth,

And the heavens are the works of thy hands:

They shall perish; but thou continuest: 11

And they all shall wax old as doth a garment;

And as a mantle shalt thou roll them up, 12

As a garment, and they shall be changed:

But thou art the same,

And thy years shall not fail.

But of which of the angels hath he said at any time, 13

Sit thou on my right hand,

Till I make thine enemies the footstool of thy
feet?

Are they not all ministering spirits, sent forth to do 14
service for the sake of them that shall inherit salva-
tion?

Therefore we ought to give the more earnest heed: 2
to the things that were heard, lest haply we drift away
from them. For if the word spoken through angels 2
proved stedfast, and every transgression and disobedi-
ence received a just recompense of reward; how shall 3
we escape, if we neglect so great salvation? which
having at the first been spoken through the Lord,
was confirmed unto us by them that heard; God also 4
bearing witness with them, both by signs and wonders,

and by manifold powers, and by ¹gifts of the ²Holy Ghost, according to his own will.

¹ Gr. *distributions.*

5 For not unto angels did he subject ³the world to come, whereof we speak. But one hath somewhere testified, saying,

² Or, *Holy Spirit*: and so throughout this book.

³ Gr. *the inhabited earth.*

What is man, that thou art mindful of him?

Or the son of man, that thou visitest him?

7 Thou madest him ⁴a little lower than the angels;

⁴ Or, *for a little while lower*

Thou crownedst him with glory and honour,

⁵And didst set him over the works of thy hands:

⁵ Many authorities omit *And didst...hands.*

8 Thou didst put all things in subjection under his feet.

For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see ⁹not yet all things subjected to him. But we behold him who hath been made ⁴a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he ¹⁰should taste death for every *man*. For it became him, for whom are all things, and through whom are all things, ⁶in bringing many sons unto glory, to make the ⁷author of their salvation perfect through sufferings.

⁶ Or, *having brought*

⁷ Or, *captain*

¹¹ For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to ¹²call them brethren, saying,

I will declare thy name unto my brethren,

In the midst of the ⁸congregation will I sing thy praise.

⁸ Or, *church*

¹³ And again, I will put my trust in him. And again,

Behold, I and the children which God hath given

¹⁴ me. Since then the children are sharers in ⁹flesh and blood, he also himself in like manner partook of

⁹ Gr. *blood and flesh.*

the same; that through death he ¹⁰might bring to nought him that ¹¹had the power of death, that is, the

¹⁰ Or, *may*

¹¹ Or, *hath*

¹⁵ devil; and ¹⁰might deliver all them who through fear of death were all their lifetime subject to bondage.

¹⁶ For verily not of angels doth he take hold, but he

¹⁷ taketh hold of the seed of Abraham. Wherefore it behoved him in all things to be made like unto his

¹² Or, *For having been himself tempted in that wherein he hath suffered*

brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation

¹⁸ for the sins of the people. ¹²For ¹³in that he himself

¹⁴ Or, *wherein*

hath suffered being tempted, he is able to succour them that are tempted.

Wherefore, holy brethren, partakers of a heavenly ¹ calling, consider the Apostle and High Priest of our confession, *even* Jesus; who was faithful to him that ² appointed him, as also was Moses in all ³ his house. For he hath been counted worthy of more glory than ³ Moses, by so much as he that ³ built the house hath more honour than the house. For every house is ⁴ built by some one; but he that ³ built all things is God. And Moses indeed was faithful in all ⁵ his house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a son, over ⁶ his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end.

Wherefore, even as the Holy Ghost saith, 7

To-day if ye shall hear his voice,

Harden not your hearts, as in the provocation, 8
Like as in the day of the temptation in the wilderness,

⁴ Or, *Where*

⁴Wherewith your fathers tempted *me* by proving ⁹
me,

And saw my works forty years.

Wherefore I was displeased with this generation, 10

And said, They do alway err in their heart:

But they did not know my way;

As I swear in my wrath, 11

⁵ Gr. *If they shall enter.*

⁵They shall not enter into my rest.

Take heed, brethren, lest haply there shall be in any ¹² one of you an evil heart of unbelief, in falling away from the living God: but exhort one another day by ¹³ day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin: for we ¹⁴ are become partakers ⁶of Christ, if we hold fast the beginning of our confidence firm unto the end: while ¹⁵ it is said,

⁶ Or, *with*

To-day if ye shall hear his voice,

Harden not your hearts, as in the provocation.

For who, when they heard, did provoke? nay, did not ¹⁶ all they that came out of Egypt by Moses? And with ¹⁷ whom was he displeased forty years? was it not with them that sinned, whose ⁷carcases fell in the wilderness? And to whom sware he that they should not ¹⁸

⁷ Gr. *limbs.*

¹ Gr. *made.*
² That is,
God's house.
See Num: xii. 7.
³ Or, *established*

enter into his rest, but to them that were disobedient?
 19 And we see that they were not able to enter in because of unbelief.

- 4 1 Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should
 2 seem to have come short of it. For indeed we have had ¹good tidings preached unto us, even as also they: ¹ Or, a gospel
 but the word of hearing did not profit them, because ²they were not united by faith with them that heard.
 3 ²For we which have believed do enter into that rest; ² Some ancient authorities read *it was*
 even as he hath said, ³ Some ancient authorities read *We therefore.*

As I swore in my wrath,

⁴They shall not enter into my rest:

although the works were finished from the foundation
 4 of the world. For he hath said somewhere of the seventh *day* on this wise, And God rested on the
 5 seventh day from all his works; and in this *place* again,

⁴They shall not enter into my rest.

6 Seeing therefore it remaineth that some should enter thereinto, and they to whom ⁵the good tidings were before preached failed to enter in because of disobedience, he again defineth a certain day, ⁶saying in David, after so long a time, To-day, as it hath been before said, ⁵ Or, the gospel was

To-day if ye shall hear his voice,

Harden not your hearts.

- 8 For if ⁷Joshua had given them rest, he would not ⁷ Gr. *Jesus.*
 9 have spoken afterward of another day. There remaineth therefore a sabbath rest for the people of
 10 God. For he that is entered into his rest hath himself also rested from his works, as God did from his.
 11 Let us therefore give diligence to enter into that rest, that no man fall ⁸after the same example of disobedience. ⁸ Or, *into*
 12 For the word of God is living, and active, ^{Gr. in.}
 and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and
 13 intents of the heart. And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.

14 Having then a great high priest, who hath passed

through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high ¹⁵ priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are, yet* without sin. Let us ¹⁶ therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

For every high priest, being taken from among ¹ men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can bear gently with the ignorant and ² erring, for that he himself also is compassed with infirmity; and by reason thereof is bound, as for the ³ people, so also for himself, to offer for sins. And no ⁴ man taketh the honour unto himself, but when he is called of God, even as was Aaron. So Christ also ⁵ glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,

This day have I begotten thee:

as he saith also in another *place*,

6

Thou art a priest for ever

After the order of Melchizedek.

Who in the days of his flesh, having offered up ⁷ prayers and supplications with strong crying and tears unto him that was able to save him ¹ from death, and having been heard for his godly fear, though he ⁸ was a Son, yet learned obedience by the things which he suffered; and having been made perfect, ⁹ he became unto all them that obey him the ² author of eternal salvation; named of God a high priest ¹⁰ after the order of Melchizedek.

¹ Or, *out of*

² Gr. *cause*.

³ Or, *which*

⁴ Or, *that one teach you which be the rudiments*

⁵ Gr. *beginning*.

⁶ Or, *perfect*

Of ³whom we have many things to say, and hard ¹¹ of interpretation, seeing ye are become dull of hearing. For when by reason of the time ye ought to ¹² be teachers, ye have need again ⁴that some one teach you the rudiments of the ⁵first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that ¹³ partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food ¹⁴ is for ⁶fullgrown men, *even* those who by reason of

use have their senses exercised to discern good and evil.

- 6 ¹ Wherefore let us ¹cease to speak of the first principles of Christ, and press on unto ²perfection; not laying again a foundation of repentance from dead ³works, and of faith toward God, ³of the teaching of ⁴baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement. And this ⁴will we do, if God permit. For as touching those who were once enlightened ⁵and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and ⁶tasted the good word of God, and the powers of the age to come, and *then* fell away, it is impossible to renew them again unto repentance; ⁷seeing they crucify to themselves the Son of God ⁷afresh, and put him to an open shame. For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God: ⁸but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.
- 9 But, beloved, we are persuaded better things of you, and things that ⁹accompany salvation, though we thus ⁹speak: for God is not unrighteous to forget your work and the love which ye shewed toward his name, in that ye ministered unto the saints, and still do ¹¹minister. And we desire that each one of you may shew the same diligence unto the ⁹fulness of hope ⁹even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.
- 13 For when God made promise to Abraham, since he could swear by none greater, he swore by himself, ¹⁴saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And thus, having patiently endured, he obtained the promise. For men swear by the greater: and in every dispute of theirs ¹⁷the oath is final for confirmation. Wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, ¹⁸¹⁰interposed with an oath: that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled

¹ Or, leave the word of the beginning of Christ.

² Or, full growth

³ Some ancient authorities read, even the teaching of.

⁴ Or, washings

⁵ Or, having both tasted of... and being made...and having tasted &c.

⁶ Or, tasted the word of God that it is good

⁷ Or, the while

⁹ Or, are near to

⁹ Or, full assurance

¹⁰ Gr. mediated.

for refuge to lay hold of the hope set before us; which we have as an anchor of the soul, *a hope* both 19 sure and steadfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

For this Melchizedek, king of Salem, priest of God ¹ 7 Most High, who met Abraham returning from the slaughter of the kings, and blessed him, to whom ² also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

Now consider how great this man was, unto whom ⁴ Abraham, the patriarch, gave a tenth out of the chief spoils. And they indeed of the sons of Levi that ⁵ receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: but he whose genealogy is not ⁶ counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises. But ⁷ without any dispute the less is blessed of the better. And here men that die receive tithes; but there one, ⁸ of whom it is witnessed that he liveth. And, so to ⁹ say, through Abraham even Levi, who receiveth tithes, hath paid tithes; for he was yet in the loins ¹⁰ of his father, when Melchizedek met him.

Now if there was perfection through the Levitical ¹¹ priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? For the ¹² priesthood being changed, there is made of necessity a change also ¹ of the law. For he of whom these ¹³ things are said ² belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of ¹⁴ Judah; as to which tribe Moses spake nothing concerning priests. And *what we say* is yet more abun- ¹⁵

¹ Or, of law
² Gr. hath partaken of. See ch. ii. 14.

dantly evident, if after the likeness of Melchizedek
 16 there ariseth another priest, who hath been made,
 not after the law of a carnal commandment, but after
 17 the power of an ¹endless life: for it is witnessed of ¹Gr. *indis-*
him, ^{soluble.}

Thou art a priest for ever

After the order of Melchizedek.

18 For there is a disannulling of a foregoing command-
 ment because of its weakness and unprofitableness

19 (for the law made nothing perfect), and a bringing in
 thereupon of a better hope, through which we draw

20 nigh unto God. And inasmuch as *it is* not without

21 the taking of an oath (for they indeed have been
 made priests without an oath; but he with an oath

²by him that saith ³of him,

The Lord sware and will not repent himself,

Thou art a priest for ever);

22 by so much also hath Jesus become the surety of a

23 better ⁴covenant. And they indeed have been made ⁴Or, *testament*

priests many in number, because that by death they

24 are hindered from continuing: but he, because he

abideth for ever, ⁵hath his priesthood ⁶unchangeable. ⁵Or, *hath a*

25 Wherefore also he is able to save ⁷to the uttermost ⁶*priesthood that*

them that draw near unto God through him, seeing ⁷*doth not pass to*

he ever liveth to make intercession for them. ⁸Or, *inviolable*

26 For such a high priest became us, holy, guileless, ⁷Gr. *completely*

undefiled, separated from sinners, and made higher

27 than the heavens; who needeth not daily, like those

high priests, to offer up sacrifices, first for his own

sins, and then for the *sins* of the people: for this

he did once for all, when he offered up himself.

28 For the law appointeth men high priests, having

infirmary; but the word of the oath, which was

after the law, *appointeth* a Son, perfected for ever-

more.

8 ¹Now ²in the things which we are saying the chief ⁹Or, *Now to*
 point *is this*: We have such a high priest, who sat ⁹*sum up what we*
 down on the right hand of the throne of the Majesty ⁹*are saying: We*
 2 in the heavens, a minister of ¹⁰the sanctuary, and of ⁹*have &c.*

the true tabernacle, which the Lord pitched, not man. ⁹Gr. *upon.*

3 For every high priest is appointed to offer both gifts ¹⁰Or, *holy things*

and sacrifices: wherefore it is necessary that this *high*

4 *priest* also have somewhat to offer. Now if he were

on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; who serve *that which is* a copy and shadow of the ⁵ heavenly things, even as Moses is warned *of God* when he is about to ¹make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was shewed thee in the mount. But ⁶ now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better ²covenant, which hath been enacted upon better promises. For if that first *covenant* had ⁷ been faultless, then would no place have been sought for a second. For finding fault with them, ⁸ he saith,

Behold, the days come, saith the Lord,
³ That I will ³make a new ²covenant with the house
 of Israel and with the house of Judah;
 Not according to the ²covenant that I made with ⁹
 their fathers
 In the day that I took them by the hand to lead
 them forth out of the land of Egypt;
 For they continued not in my ²covenant,
 And I regarded them not, saith the Lord.
⁴ For this is the ²covenant that ⁴I will make with ¹⁰
 the house of Israel
 After those days, saith the Lord;
 I will put my laws into their mind,
 And on their heart also will I write them:
 And I will be to them a God,
 And they shall be to me a people:
 And they shall not teach every man his fellow- ¹¹
 citizen,
 And every man his brother, saying, Know the
 Lord:
 For all shall know me,
 From the least to the greatest of them.
 For I will be merciful to their iniquities, ¹²
 And their sins will I remember no more.

In that he saith, A new *covenant*, he hath made the ¹³
 first old. But that which is becoming old and wax-
 eth aged is nigh unto vanishing away.

Now even the first *covenant* had ordinances of divine ¹⁴
 service, and its sanctuary, a *sanctuary* of this world.

- 2 For there was a tabernacle prepared, the first, wherein
 1 ^{were} the candlestick, and the table, and 2 ^{the} shew-
 3 bread; which is called the Holy place. And after the
 second veil, the tabernacle which is called the Holy
 4 of holies; having a golden 3 ^{censer}, and the ark of the
 covenant overlaid round about with gold, wherein
 4 ^{was} a golden pot holding the manna, and Aaron's
 5 rod that budded, and the tables of the covenant; and
 above it cherubim of glory overshadowing 6 ^{the} mercy-
 seat; of which things we cannot now speak severally.
 6 Now these things having been thus prepared, the priests
 go in continually into the first tabernacle, accomplish-
 7 ing the services; but into the second the high priest
 alone, once in the year, not without blood, which he
 offereth for himself, and for the 8 ^{errors} of the people:
 8 the Holy Ghost this signifying, that the way into the
 holy place hath not yet been made manifest, while as
 9 the first tabernacle is yet standing; which is a para-
 ble for the time *now* present; according to which are
 offered both gifts and sacrifices that cannot, as touch-
 10 ing the conscience, make the worshipper perfect, *be-*
 11 *ing* only (with meats and drinks and divers washings)
 carnal ordinances, imposed until a time of reformation.
 11 But Christ having come a high priest of 7 ^{the} good
 things to come, through the greater and more perfect
 tabernacle, not made with hands, that is to say, not
 12 of this creation, nor yet through the blood of goats
 and calves, but through his own blood, entered in
 once for all into the holy place, having obtained
 13 eternal redemption. For if the blood of goats and
 bulls, and the ashes of a heifer sprinkling them that
 have been defiled, sanctify unto the cleanness of the
 14 flesh: how much more shall the blood of Christ, who
 through the eternal Spirit offered himself without
 blemish unto God, cleanse 8 ^{your} conscience from
 15 dead works to serve the living God? And for this
 cause he is the mediator of a new 9 ^{covenant}, that a
 death having taken place for the redemption of the
 transgressions that were under the first 9 ^{covenant},
 they that have been called may receive the promise
 16 of the eternal inheritance. For where a 9 ^{testament}
 is, there must of necessity 10 ^{be} the death of him that
 17 made it. For a 9 ^{testament} is of force 11 ^{where} there

1 Or, are

2 Gr. the setting forth of the loaves.

3 Or, altar of incense

4 Or, is

5 Gr. the propitiatory.

6 Gr. ignorances.

7 Some ancient authorities read the good things that are come.

8 Many ancient authorities read our.

9 The Greek word here used signifies both covenant and testament.

10 Gr. be brought.

11 Gr. over the dead.

¹ Or, *for it doth never...liveth.*

² The Greek word here used signifies both *covenant* and *testament*.

³ Or, *consummation*

⁴ Or, *by his sacrifice.*

⁵ Gr. *laid up for.*

⁶ Some ancient authorities read *it can.*

hath been death : ¹for doth it ever avail while he that made it liveth? Wherefore even the first *covenant* hath ¹⁸ not been dedicated without blood. For when every ¹⁹ commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, saying, This is the blood of the ²*cove-* ²⁰ *nant* which God commanded to you-ward. More- ²¹ over the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may almost say, all things ²² are cleansed with blood, and apart from shedding of blood there is no remission.

It was necessary therefore that the copies of the ²³ things in the heavens should be cleansed with these ; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy ²⁴ place made with hands, like in pattern to the true ; but into heaven itself, now to appear before the face of God for us : nor yet that he should offer himself ²⁵ often ; as the high priest entereth into the holy place year by year with blood not his own ; else must he ²⁶ often have suffered since the foundation of the world : but now once at the ³end of the ages hath he been manifested to put away sin ⁴by the sacrifice of himself. And ²⁷ inasmuch as it is ⁵appointed unto men once to die, and after this *cometh* judgement ; so Christ also, having ²⁸ been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

For the law having a shadow of the good *things* to ¹ ¹⁰ come, not the very image of the things, ⁶they can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered, ² because the worshippers, having been once cleansed, would have had no more conscience of sins? But in ³ those *sacrifices* there is a remembrance made of sins year by year. For it is impossible that the blood of ⁴ bulls and goats should take away sins. Wherefore ⁵ when he cometh into the world, he saith,

Sacrifice and offering thou wouldest not,

- But a body didst thou prepare for me ;
 6 In whole burnt offerings and *sacrifices* for sin
 thou hadst no pleasure :
 7 Then said I, Lo, I am come
 (In the roll of the book it is written of me)
 To do thy will, O God.
 8 Saying above, Sacrifices and offerings and whole burnt
 offerings and *sacrifices* for sin thou wouldest not,
 neither hadst pleasure therein (the which are offered
 9 according to the law), then hath he said, Lo, I am
 come to do thy will. He taketh away the first, that
 10 he may establish the second. ¹By which will we ¹ Or, *in*
 have been sanctified through the offering of the body
 11 of Jesus Christ once for all. And every ²priest indeed ² Some ancient
 standeth day by day ministering and offering often- ^{high priest.}
 times the same sacrifices, the which can never take
 12 away sins : but he, when he had offered one sacrifice
 for ³sins for ever, sat down on the right hand of God ; ³ Or, *sins, for*
 13 from henceforth expecting till his enemies be made ^{ever sat}
 14 the footstool of his feet. For by one offering he hath ^{down &c.}
 15 perfected for ever them that are sanctified. And the
 Holy Ghost also beareth witness to us : for after he
 hath said,
 16 This is the ⁴covenant that ⁵I will make with them ⁴ Or, *testament*
 After those days, saith the Lord ; ⁵ Gr. *I will*
 I will put my laws on their heart, ^{covenant.}
 And upon their mind also will I write them ;
then saith he,
 17 And their sins and their iniquities will I re-
 member no more.
 18 Now where remission of these is, there is no more
 offering for sin.
 19 Having therefore, brethren, boldness to enter into
 20 the holy place by the blood of Jesus, by the way
 which he dedicated for us, a new and living way,
 21 through the veil, that is to say, his flesh ; and *having*
 22 a great priest over the house of God ; let us draw
 near with a true heart in ⁶fulness of faith, having our ⁶ Or, *full*
 hearts sprinkled from an evil ⁷conscience, and our ^{assurance}
 23 body washed with pure water : let us hold fast the ⁷ Or, *conscience :*
 confession of our hope that it waver not ; for he is ^{and having our}
 24 faithful that promised : and let us consider one ^{body washed}
 25 another to provoke unto love and good works ; not ^{with pure}
^{water, let us}
^{hold fast}

forsaking the assembling of ourselves together, as the custom of some is, but exhorting *one another*; and so much the more, as ye see the day drawing nigh.

For if we sin wilfully after that we have received ²⁶ the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of ²⁷ judgement, and a ¹fierceness of fire which shall devour the adversaries. A man that hath set at nought ²⁸ Moses' law dieth without compassion on *the word of* two or three witnesses: of how much sorer punish- ²⁹ ment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, ²an unholy thing, and hath done despite unto the Spirit of grace? For we know him that said, ³⁰ Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. It ³¹ is a fearful thing to fall into the hands of the living God.

¹ Or, *jealousy*

² Gr. *a common thing.*

But call to remembrance the former days, in which, ³² after ye were enlightened, ye endured a great conflict of sufferings; partly, being made a gazingstock both ³³ by reproaches and afflictions; and partly, becoming partakers with them that were so used. For ye both ³⁴ had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing ³⁵ that ⁴ye yourselves have a better possession and an abiding one. Cast not away therefore your boldness, ³⁶ which hath great recompense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise.

³ Or, *that ye have your own selves for a better possession*

⁴ Some ancient authorities read *ye have for yourselves a better possession.*

⁵ Some ancient authorities read *the righteous one.*

For yet a very little while, 37
He that cometh shall come, and shall not tarry.
But ⁵my righteous one shall live by faith: 38
And if he shrink back, my soul hath no pleasure in him.

⁶ Gr. *of shrinking back...but of faith.*

⁷ Or, *gaining*

⁸ Or, *the giving substance to*

⁹ Or, *test*

¹⁰ Gr. *ages.*

But we are not ⁶of them that shrink back unto per- ³⁹ dition; but of them that have faith unto the ⁷saving of the soul.

Now faith is ⁸the assurance of *things* hoped for, the ¹¹ ⁹proving of things not seen. For therein the elders ² had witness borne to them. By faith we understand ³ that the ¹⁰worlds have been framed by the word of

God, so that what is seen hath not been made out of
 4 things which do appear. By faith Abel offered unto
 God a more excellent sacrifice than Cain, through
 which he had witness borne to him that he was
 righteous, ¹God bearing witness ²in respect of his
 5 gifts: and through it he being dead yet speaketh. By
 faith Enoch was translated that he should not see
 death; and he was not found, because God translated
 him: for before his translation he hath had witness
 borne to him that he had been well-pleasing unto
 6 God: and without faith it is impossible to be well-
 pleasing *unto him*: for he that cometh to God must
 believe that he is, and *that* he is a rewarder of them
 7 that seek after him. By faith Noah, being warned of
God concerning things not seen as yet, moved with
 godly fear, prepared an ark to the saving of his house;
 through which he condemned the world, and became
 heir of the righteousness which is according to faith.
 8 By faith Abraham, when he was called, obeyed to go
 out unto a place which he was to receive for an in-
 heritance; and he went out, not knowing whither he
 9 went. By faith he became a sojourner in the land of
 promise, as in a *land* not his own, ³dwelling in tents,
 with Isaac and Jacob, the heirs with him of the same
 10 promise: for he looked for the city which hath the
 11 foundations, whose ⁴builder and maker is God. By
 faith even Sarah herself received power to conceive
 seed when she was past age, since she counted him
 12 faithful who had promised: wherefore also there
 sprang of one, and him as good as dead, *so many* as
 the stars of heaven in multitude, and as the sand,
 which is by the sea shore, innumerable.
 13 These all died ⁵in faith, not having received the
 promises, but having seen them and greeted them from
 afar, and having confessed that they were strangers
 14 and pilgrims on the earth. For they that say such
 things make it manifest that they are seeking after a
 15 country of their own. And if indeed they had been
 mindful of that *country* from which they went out,
 16 they would have had opportunity to return. But now
 they desire a better *country*, that is, a heavenly: where-
 fore God is not ashamed of them, to be called their
 God: for he hath prepared for them a city.

¹ The Greek text in this clause is somewhat uncertain.
² Or, over his gifts

³ Or, having taken up his abode in tents

⁴ Or, architect

⁵ Gr. according to.

¹ Gr. *hath offered up.*

² Or, *of*

³ Or, *the Christ*

⁴ Or, *instituted*
Gr. *hath made.*

⁵ Or, *beaten to death*

⁶ Gr. *the redemption.*

By faith Abraham, being tried, ¹offered up Isaac: 17 yea, he that had gladly received the promises was offering up his only begotten *son*; *even he* ²to whom 18 it was said, In Isaac shall thy seed be called: ac- 19 counting that God *is* able to raise up, even from the dead; from whence he did also in a parable receive him back. By faith Isaac blessed Jacob and Esau, 20 even concerning things to come. By faith Jacob, 21 when he was a dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top of his staff. By faith Joseph, when his end was nigh, made 22 mention of the departure of the children of Israel; and gave commandment concerning his bones. By 23 faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. By faith Moses, when he was grown up, 24 refused to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people 25 of God, than to enjoy the pleasures of sin for a season; accounting the reproach of ³Christ greater riches than 26 the treasures of Egypt: for he looked unto the recompense of reward. By faith he forsook Egypt, not 27 fearing the wrath of the king: for he endured, as seeing him who is invisible. By faith he ⁴kept the passover, 28 and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. By faith they 29 passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up. By faith 30 the walls of Jericho fell down, after they had been compassed about for seven days. By faith Rahab the 31 harlot perished not with them that were disobedient, having received the spies with peace. And what shall 32 I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith sub- 33 dued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the 34 power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received 35 their dead by a resurrection: and others were ⁵tor- tured, not accepting ⁶their deliverance; that they

36 might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of 37 bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, 38 in goatskins; being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of 39 the earth. And these all, having had witness borne to them through their faith, received not the promise, 40 God having ¹provided some better thing concerning us, that apart from us they should not be made perfect. ¹Or, *foreseen*

12 ¹ Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside ²every weight, and the sin which ³doth so easily beset us, and let us run with patience the race that is set 2 before us, looking unto Jesus the ⁴author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. ⁵ For consider him that hath endured such gainsaying of sinners against ⁶themselves, that ye wax not 4 weary, fainting in your souls. Ye have not yet resisted unto blood, striving against sin: and ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,

Nor faint when thou art reproved of him;

6 For whom the Lord loveth he chasteneth,

And scourgeth every son whom he receiveth.

7 ⁶It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom 8 *his* father chasteneth not? But if ye are without chastening, whereof all have been made partakers, 9 then are ye bastards, and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of ⁷spirits, and live? ¹⁰ For they verily for a few days chastened *us* as seemed good to them; but he for *our* profit, that *we* 11 may be partakers of his holiness. All chastening seem-

²Or, *all cumbrance*

³Or, *doth closely cling to us*

⁴Or, *is admired of many*

⁵Or, *captain*

⁶Many authorities, some ancient, read *himself*.

⁶Or, *Endure unto chastening*

⁷Or, *our spirits*

eth for the present to be not joyous, but grievous : yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, *even the fruit* of righteousness. Wherefore ¹lift up the hands that ¹²hang down, and the palsied knees ; and make straight ¹³paths for your feet, that that which is lame be not ²turned out of the way, but rather be healed.

¹ Gr. *make straight.*

² Or, *put out of joint*

Follow after peace with all men, and the sanctifica- ¹⁴tion without which no man shall see the Lord : look- ¹⁵ing carefully ³lest *there be* any man that ⁴falleth short of the grace of God ; lest any root of bitterness springing up trouble *you*, and thereby the many be defiled ; ⁵lest *there be* any fornicator, or profane per- ¹⁶son, as Esau, who for one mess of meat sold his own birthright. For ye know that even when he after- ¹⁷ward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.

³ Or, *whether*

⁴ Or, *falleth back from*

⁵ Or, *a palpable and kindled fire*

For ye are not come unto ⁶a *mount* that might be ¹⁸touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a ¹⁹trumpet, and the voice of words ; which *voice* they that heard intreated that no word more should be spoken unto them : for they could not endure that which was ²⁰enjoined, If even a beast touch the mountain, it shall be stoned ; and so fearful was the appearance, *that* ²¹Moses said, I exceedingly fear and quake : but ye are ²²come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, ⁶and to ⁷innumerable hosts of angels, to the general assembly and church of ²³the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new ⁸covenant, ²⁴and to the blood of sprinkling that speaketh better ⁹than *that of* Abel. See that ye refuse not him that ²⁵speaketh. For if they escaped not, when they refused him that warned *them* on earth, much more *shall* not we *escape*, who turn away from him ¹⁰that *warneth* from heaven : whose voice then shook the earth : but ²⁶now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this *word*, Yet once more, signifieth ²⁷the removing of those things that are shaken, as of

⁶ Or, *and to innumerable hosts, the general assembly of angels, and the church &c.*

⁷ Gr. *myriads of angels.*

⁸ Or, *testament*

⁹ Or, *than Abel*

¹⁰ Or, *that is from heaven*

things that have been made, that those things which
 28 are not shaken may remain. Wherefore, receiving a
 kingdom that cannot be shaken, let us have ¹grace,
 whereby we may offer service well-pleasing to God
 29 with ²reverence and awe: for our God is a consuming ³Or, *thankfulness*
 fire. ³Or, *godly fear*

13 1,2 Let love of the brethren continue. Forget not to
 shew love unto strangers: for thereby some have
 3 entertained angels unawares. Remember them that
 are in bonds, as bound with them; them that are evil
 4 entreated, as being yourselves also in the body. *Let*
marriage be had in honour among all, and let the bed
be undefiled: for fornicators and adulterers God will
 5 judge. ³Be ye free from the love of money; content ³Gr. *Let your*
 with such things as ye have: for himself hath said, *turn of mind be*
 I will in no wise fail thee, neither will I in any wise *free.*
 6 forsake thee. So that with good courage we say,

The Lord is my helper; I will not fear:

What shall man do unto me?

7 Remember them that had the rule over you, which
 spake unto you the word of God; and considering
 8 the issue of their ⁴life, imitate their faith. Jesus Christ ⁴Gr. *manner*
of life.
 is the same yesterday and to-day, *yea* and ⁵for ever. ⁵Gr. *unto the*
 9 Be not carried away by divers and strange teachings: *ages.*
 for it is good that the heart be established by grace;
 not by meats, wherein they that ⁶occupied themselves ⁶Gr. *walked.*
 10 were not profited. We have an altar, whereof they
 11 have no right to eat which serve the tabernacle. For
 the bodies of those beasts, whose blood is brought
 into the holy place ⁷by the high priest *as an offering* ⁷Gr. *through.*
 12 for sin, are burned without the camp. Wherefore
 Jesus also, that he might sanctify the people through
 13 his own blood, suffered without the gate. Let us there-
 fore go forth unto him without the camp, bearing his
 14 reproach. For we have not here an abiding city, but
 15 we seek after *the city* which is to come. Through him
⁸then let us offer up a sacrifice of praise to God con- ⁸Some ancient
 tinually, that is, the fruit of lips which make confes- *authorities omit*
 16 sion to his name. But to do good and to communi- *then.*
 cate forget not: for with such sacrifices God is well
 17 pleased. Obey them that have the rule over you, and
 submit *to them*: for they watch in behalf of your souls,
 as they that shall give account; that they may do this

¹ Gr. *groaning*. with joy, and not with ¹grief: for this *were* unprofitable for you.

Pray for us: for we are persuaded that we have ¹⁸a good conscience, desiring to live honestly in all things. And I exhort *you* the more exceedingly to ¹⁹do this, that I may be restored to you the sooner.

² Or, *by*
Gr. *in*.

³ Many ancient authorities read *work*.

⁴ Many ancient authorities read *you*.

⁵ Gr. *unto the ages of the ages*.

Now the God of peace, who brought again from ²⁰the dead the great shepherd of the sheep ²with the blood of the eternal covenant, *even* our Lord Jesus, make you perfect in every good ³thing to do his will, ²¹working in ⁴us that which is well-pleasing in his sight, through Jesus Christ; to whom *be* the glory ⁵for ever and ever. Amen.

But I exhort you, brethren, bear with the word of ²²exhortation: for I have written unto you in few words. Know ye that our brother Timothy hath been set at ²³liberty; with whom, if he come shortly, I will see you.

Salute all them that have the rule over you, and ²⁴all the saints. They of Italy salute you.

Grace be with you all. Amen.

25

THE GENERAL EPISTLE OF J A M E S.

⁶ Gr. *bond-servant*.

⁷ Gr. *wishesth joy*.

⁸ Or, *trials*

JAMES, a ⁶servant of God and of the Lord Jesus ¹Christ, to the twelve tribes which are of the Dispersion, ⁷greeting.

Count it all joy, my brethren, when ye fall into ²manifold ⁸temptations; knowing that the proof of ³your faith worketh patience. And let patience have ⁴*its* perfect work, that ye may be perfect and entire, lacking in nothing.

⁹ Or, *that a doubleminded man, unstable in all his ways, shall receive anything of the Lord*.

But if any of you lacketh wisdom, let him ask of ⁵God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, ⁶nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For ⁷let not that man think ⁹that he shall receive any-

8 thing of the Lord ; a doubleminded man, unstable in all his ways.

9 But let the brother of low degree glory in his high
10 estate : and the rich, in that he is made low : because
11 as the flower of the grass he shall pass away. For the sun ariseth with the scorching wind, and withereth the grass ; and the flower thereof falleth, and the grace of the fashion of it perisheth : so also shall the rich man fade away in his goings.

12 Blessed is the man that endureth temptation : for when he hath been approved, he shall receive the crown of life, which *the Lord* promised to them that
13 love him. Let no man say when he is tempted, I am tempted ¹of God : for God ²cannot be tempted
14 with ³evil, and he himself tempteth no man : but each man is ⁴tempted, when he is drawn away by
15 his own lust, and enticed. Then the lust, when it hath conceived, beareth sin : and the sin, when it
16 is fullgrown, bringeth forth death. Be not deceived,
17 my beloved brethren. Every good ⁵gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation,
18 neither shadow that is cast by turning. Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

19 ⁶Ye know *this*, my beloved brethren. But let every man be swift to hear, slow to speak, slow to
20 wrath : for the wrath of man worketh not the righteousness of God. Wherefore putting away all filthiness and overflowing of ⁷wickedness, receive with
21 meekness the ⁸implanted word, which is able to save

22 your souls. But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding ⁹his natural face in a
24 mirror : for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he
25 was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man
26 shall be blessed in his doing. If any man ¹⁰thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion

¹ Gr. from.

² Or, is untried in evil

³ Gr. evil things.

⁴ Or, tempted by his own lust, being drawn away by it, and enticed

⁵ Or, giving

⁶ Or, Know ye

⁷ Or, malice

⁸ Or, inborn

⁹ Gr. the face of his birth.

¹⁰ Or, seemeth to be

is vain. Pure religion and undefiled before our God 27 and Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

¹ Or, *do ye, in accepting persons, hold the faith... glory?*

² Or, *assembly*

³ Or, *do ye not make distinctions*

⁴ Or, *among yourselves*

⁵ Or, *which was called upon you.*

My brethren, ¹hold not the faith of our Lord Jesus ²Christ, *the Lord* of glory, with respect of persons. For ²if there come into your ²synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that ³weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; ⁴are ye not divided ⁴in your own mind, and become judges with evil thoughts? Hearken, my beloved brethren; did not ⁵God choose them that are poor as to the world *to be* rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dis- ⁶honoured the poor man. Do not the rich oppress you, and themselves drag you before the judgement-seats? Do not they blaspheme the honourable name ⁶by the ⁷which ye are called? Howbeit if ye fulfil the royal law, ⁸according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect of ⁹persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole ¹⁰law, and yet stumble in one *point*, he is become guilty of all. For he that said, Do not commit adultery, said ¹¹also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So speak ye, and so do, as men that are ¹²to be judged by a law of liberty. For judgement *is* with- ¹³out mercy to him that hath shewed no mercy: mercy glorieth against judgement.

What doth it profit, my brethren, if a man say he ¹⁴hath faith, but have not works? can that faith save him? If a brother or sister be naked, and in lack of ¹⁵daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself. ¹⁷Yea, a man will say, Thou hast faith, and I have ¹⁸works: shew me thy faith apart from *thy* works, and I by my works will shew thee *my* faith. Thou believest ¹⁹

⁶ Or, *But some one will say*

that ¹God is one; thou doest well: the ²devils also
 20 believe, and shudder. But wilt thou know, O vain
 21 man, that faith apart from works is barren? Was not
 Abraham our father justified by works, in that he
 22 offered up Isaac his son upon the altar? ³Thou
 seest that faith wrought with his works, and by works
 23 was faith made perfect; and the scripture was fulfilled
 which saith, And Abraham believed God, and it was
 reckoned unto him for righteousness; and he was
 24 called the friend of God. Ye see that by works a man
 25 is justified, and not only by faith. And in like man-
 ner was not also Rahab the harlot justified by works, in
 that she received the messengers, and sent them out
 26 another way? For as the body apart from the spirit
 is dead, even so faith apart from works is dead.

¹ Some ancient
 authorities read
*there is one
 God.*

² Gr. *demons.*

³ Or, *Seest
 thou...perfect?*

3 ¹ Be not many teachers, my brethren, knowing that
 2 we shall receive ⁴heavier judgement. For in many
 things we all stumble. If any stumbleth not in word,
 the same is a perfect man, able to bridle the whole
 3 body also. Now if we put the horses' bridles into
 their mouths, that they may obey us, we turn about
 4 their whole body also. Behold, the ships also, though
 they are so great, and are driven by rough winds, are
 yet turned about by a very small rudder, whither the
 5 impulse of the steersman willeth. So the tongue also
 is a little member, and boasteth great things. Behold,
 6 ⁵how much wood is kindled by how small a fire! And
 the tongue is ⁶a fire: ⁷the world of iniquity among our
 members is the tongue, which defileth the whole body,
 and setteth on fire the wheel of ⁸nature, and is set on
 7 fire by hell. For every ⁹kind of beasts and birds, of
 creeping things and things in the sea, is tamed, and
 8 hath been tamed ¹⁰by ¹¹mankind: but the tongue can
 no man tame; *it is* a restless evil, *it is* full of deadly
 9 poison. Therewith bless we the Lord and Father;
 and therewith curse we men, which are made after the
 10 likeness of God: out of the same mouth cometh forth
 blessing and cursing. My brethren, these things ought
 11 not so to be. Doth the fountain send forth from the
 12 same opening sweet *water* and bitter? can a fig tree,
 my brethren, yield olives, or a vine figs? neither *can*
 salt water yield sweet.

⁴ Gr. *greater.*

⁵ Or, *how great
 a forest*

⁶ Or, *a fire, that
 world of in-
 iquity: the
 tongue is among
 our members
 that which &c.*

⁷ Or, *that world
 of iniquity, the
 tongue, is among
 our members
 that which &c.*

⁸ Or, *birth*
⁹ Gr. *nature.*

¹⁰ Or, *unto*
¹¹ Gr. *the human
 nature.*

13 Who is wise and understanding among you? let

him shew by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction ¹⁴ in your heart, glory not and lie not against the truth. This wisdom is not *a wisdom* that cometh down from ¹⁵ above, but is earthly, ¹sensual, ²devilish. For where ¹⁶ jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first ¹⁷ pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without ³variance, without hypocrisy. And the fruit of righteousness is sown in ¹⁸ peace ⁴for them that make peace.

¹ Or, *natural*
Or, *animal*
² Gr. *demoniacal*.

³ Or, *doubtfulness*
Or, *partiality*
⁴ Or, *by*

Whence *come* wars and whence *come* fightings among ¹ **4** you? *come they* not hence, *even* of your pleasures that war in your members? Ye lust, and have not: ye ² kill, and ⁵covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. Ye ask, and ³ receive not, because ye ask amiss, that ye may spend *it* in your pleasures. Ye adulteresses, know ye not ⁴ that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God. Or think ye that ⁵ the scripture ⁶speaketh in vain? ⁷Doth the spirit which ⁸he made to dwell in us long unto envying? But he ⁶ giveth ⁹more grace. Wherefore *the scripture* saith, God resisteth the proud, but giveth grace to the humble. Be ⁷ subject therefore unto God; but resist the devil, and he will flee from you. Draw nigh to God, and he will ⁸ draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflict- ⁹ ed, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble ¹⁰ yourselves in the sight of the Lord, and he shall exalt you.

⁵ Gr. *are jealous*.

⁶ Or, *saith in vain*,
⁷ Or, *The spirit which he made to dwell in us he yearneth for even unto jealous envy*.
Or, *That spirit which he made to dwell in us yearneth for us even unto jealous envy*.

⁸ Some ancient authorities read *dwelleth in us*.

⁹ Gr. *a greater grace*.

Speak not one against another, brethren. He that ¹¹ speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge. One *only* is the lawgiver and ¹² judge, *even* he who is able to save and to destroy: but who art thou that judgest thy neighbour?

Go to now, ye that say, To-day or to-morrow we will ¹³ go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on ¹⁴

the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away. ¹For that ye ought to say, If the Lord will, ¹Gr. *Instead of your saying.* we shall both live, and do this or that. But now ye glory in your vauntings: all such glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

5 ¹ Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony ²against you, and shall eat your flesh as fire. ²Or, *unto* 4 Ye have laid up your treasure in the last days. Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have 6 nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous *one*; he doth not resist you.

7 Be patient therefore, brethren, until the ³coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until 8 ⁴it receive the early and latter rain. Be ye also ⁴Or, *he* patient; stablish your hearts: for the ³coming of the 9 Lord is at hand. Murmur not, brethren, one against another, that ye be not judged: behold, the judge 10 standeth before the doors. Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord. Behold, we call them blessed which endured: ye have heard of the ⁵patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful. ⁵Or, *endurance*

12 But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but ⁶let your yea be yea, and your nay, nay; that ye fall not under judgement. ⁶Or, *let yours be the yea, yea, and the nay, nay* Compare Matt. v. 37.

13 Is any among you suffering? let him pray. Is any 14 cheerful? let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, ⁷anointing him with oil in the name of ⁷Or, *having anointed*

the Lord: and the prayer of faith shall save him that ¹⁵ is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess ¹⁶ therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. Elijah ¹⁷ was a man of like ¹passions with us, and he prayed ²fervently that it might not rain; and it rained not on the earth for three years and six months. And he ¹⁸ prayed again; and the heaven gave rain, and the earth brought forth her fruit.

¹ Or, nature

² Gr. with prayer.

³ Some ancient authorities read know ye.

My brethren, if any among you do err from the ¹⁹ truth, and one convert him; ³let him know, that he ²⁰ which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

THE FIRST EPISTLE GENERAL OF

PETER.

PETER, an apostle of Jesus Christ, to the elect who ¹ are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the fore-² knowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

Blessed *be* the God and Father of our Lord Jesus ³ Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorrupt-⁴ ible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are ⁵ guarded through faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, ⁶ though now for a little while, if need be, ye have been put to grief in manifold ⁴temptations, that the proof ⁷ of your faith, *being* more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus Christ: whom not having seen ye love; on ⁸

⁴ Or, trials

- whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and ¹full of glory: ¹ Gr. glorified.
- 9 receiving the end of your faith, *even* the salvation of
 10 *your* souls. Concerning which salvation the prophets sought and searched diligently, who prophesied of the
 11 grace that *should come* unto you: searching what *time* or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings ²of Christ, and the glories that should ² Gr. unto.
- 12 follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you ³by the ⁴Holy Ghost sent forth from heaven; which ³ Gr. in.
 things angels desire to look into. ⁴ Or, Holy Spirit
- 13 Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that ⁵is to be brought unto you at the revelation of Jesus ⁵ Gr. is being brought.
- 14 Christ; as children of obedience, not fashioning yourselves according to your former lusts in *the time of*
 15 your ignorance: but ⁶like as he which called you is ⁶ Or, like the Holy One which called you
 holy, be ye yourselves also holy in all manner of
 16 living; because it is written, Ye shall be holy; for
 17 I am holy. And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear:
 18 knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of
 19 life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot,
 20 *even the blood* of Christ: who was foreknown indeed before the foundation of the world, but was mani-
 21 fested at the end of the times for your sake, who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith
 22 and hope might be in God. Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another ⁷from ⁷ Many ancient authorities read from a clean heart.
 23 the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the
 24 word of ⁸God, which liveth and abideth. For, ⁸ Or, God who liveth
- All flesh is as grass,
 And all the glory thereof as the flower of grass.

- The grass withereth, and the flower falleth :
¹ Gr. *saying*. But the ¹word of the Lord abideth for ever. 25
 And this is the ¹word of good tidings which was
 preached unto you.
- ² Or, *malice* Putting away therefore all ²wickedness, and all ² 2
 guile, and hypocrisies, and envies, and all evil speak-
³ Gr. *reasonable*. ings, as newborn babes, long for the ³spiritual milk ²
 which is without guile, that ye may grow thereby unto
 salvation; if ye have tasted that the Lord is gracious: ³
 unto whom coming, a living stone, rejected indeed of ⁴
⁴ Or, *honourable* men, but with God elect, ⁴precious, ye also, as living ⁵
⁵ Or, *a spiritual house for a holy priesthood* stones, are built up ⁵a spiritual house, to be a holy
 priesthood, to offer up spiritual sacrifices, acceptable
 to God through Jesus Christ. Because it is contained ⁶
⁶ Or, *a scripture* in ⁶scripture,
 Behold, I lay in Zion a chief corner stone, elect,
⁷ Or, *it* ⁴precious:
 And he that believeth on ⁷him shall not be put
 to shame.
- ⁸ Or, *In your sight* ⁸For you therefore which believe is the ⁸preciousness: ⁷
⁹ Or, *honour* but for such as disbelieve,
 The stone which the builders rejected,
 The same was made the head of the corner;
 and, 8
 A stone of stumbling, and a rock of offence;
¹⁰ Gr. *who*. ¹⁰for they ¹¹stumble at the word, being disobedient:
¹¹ Or, *stumble, being disobedient to the word* whereunto also they were appointed. But ye are an ⁹
 elect race, a royal priesthood, a holy nation, a people
 for *God's* own possession, that ye may shew forth the
 excellencies of him who called you out of darkness
 into his marvellous light: which in time past were no ¹⁰
 people, but now are the people of God: which had
 not obtained mercy, but now have obtained mercy.
- Beloved, I beseech you as sojourners and pilgrims, ¹¹
 to abstain from fleshly lusts, which war against the
 soul; having your behaviour seemly among the Gen- ¹²
 tiles; that, wherein they speak against you as evil-
 doers, they may by your good works, which they
 behold, glorify God in the day of visitation.
- ¹³ Gr. *creation*. Be subject to every ¹²ordinance of man for the ¹³
 Lord's sake: whether it be to the king, as supreme;
¹⁴ Gr. *through*. or unto governors, as sent ¹³by him for vengeance ¹⁴
 on evil-doers and for praise to them that do well.

- 15 For so is the will of God, that by well-doing ye should
 16 put to silence the ignorance of foolish men: as free,
 and not ¹using your freedom for a cloke of ²wicked- ¹ Gr. *having.*
 17 ness, but as bondservants of God. Honour all men. ² Or, *malice*
 Love the brotherhood. Fear God. Honour the
 king.
 18 ³Servants, *be* in subjection to your masters with all ³ Gr. *House-*
 fear; not only to the good and gentle, but also to the ⁴ Gr. *hold-servants.*
 19 froward. For this is ⁴acceptable, if for conscience ⁵to- ⁴ Gr. *grace.*
 ward God a man endureth griefs, suffering wrongfully. ⁵ Gr. *of.*
 20 For what glory is it, if, when ye sin, and are buffeted
for it, ye shall take it patiently? but if, when ye do
 well, and suffer *for it*, ye shall take it patiently, this is
 21 ⁶acceptable with God. For hereunto were ye called:
 because Christ also suffered for you, leaving you an
 22 example, that ye should follow his steps: who did no
 23 sin, neither was guile found in his mouth: who, when
 he was reviled, reviled not again; when he suffered,
 threatened not; but committed ⁶*himself* to him that ⁶ Or, *his cause*
 24 judgeth righteously: who his own self ⁷bare our sins ⁷ Or, *carried up*
 in his body upon the tree, that we, having died unto ⁸ *...to the tree*
 sins, might live unto righteousness; by whose ⁸ stripes. ⁸ Or, *bruise.*
 25 ye were healed. For ye were going astray like sheep;
 but are now returned unto the Shepherd and ⁹Bishop ⁹ Or, *Overseer*
 of your souls.
 3 1 In like manner, ye wives, *be* in subjection to your
 own husbands; that, even if any obey not the word,
 they may without the word be gained by the ¹⁰behav- ¹⁰ Or, *manner*
 2 iour of their wives; beholding your chaste ¹⁰behaviour ¹¹ *of life*
 3 *coupled* with fear. Whose *adorning* let it not be the
 outward adorning of plaiting the hair, and of wearing
 4 jewels of gold, or of putting on apparel; but *let it*
be the hidden man of the heart, in the incorruptible
apparel of a meek and quiet spirit, which is in the
 5 sight of God of great price. For after this manner
 aforetime the holy women also, who hoped in God,
 adorned themselves, being in subjection to their own
 6 ¹¹husbands: as Sarah obeyed Abraham, calling him
 lord: whose children ye now are, if ye do well, and
 are not ¹²put in fear by any terror. ¹¹ Or, *husbands*
 (as Sarah...ye
 are become),
 doing well, and
 not being afraid
 7 Ye husbands, in like manner, dwell with *your wives*
 according to knowledge, giving honour ¹³unto the ¹² Or, *afraid*
 woman, as unto the weaker vessel, as being also joint- ¹³ Gr. *unto the*
 female vessel,
 as weaker.

heirs of the grace of life; to the end that your prayers be not hindered.

¹ Gr. *sym-pathetic*.

Finally, *be* ye all likeminded, ¹compassionate, ⁸loving as brethren, tenderhearted, humbleminded: not rendering evil for evil, or reviling for reviling; ⁹but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For, ¹⁰

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
And let him turn away from evil, and do good; ¹¹
Let him seek peace, and pursue it.
For the eyes of the Lord are upon the righteous, ¹²
And his ears unto their supplication:

But the face of the Lord is upon them that do evil.

And who is he that will harm you, if ye be zealous ¹³of that which is good? But and if ye should suffer ¹⁴for righteousness' sake, blessed *are ye*: and fear not their fear, neither be troubled; but sanctify in your ¹⁵hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: having a good conscience; that, wherein ye ¹⁶are spoken against, they may be put to shame who revile your good manner of life in Christ. For it is ¹⁷better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. Because Christ ¹⁸

² Many ancient authorities read *died*.

also ³suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; in ¹⁹which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the ²⁰longsuffering of God waited in the days of Noah, while the ark was a preparing, ⁴wherein few, that is, eight souls, were saved through water: which also ²¹⁴after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the ⁵interrogation of a good conscience toward God, through the resurrection of Jesus Christ: who is on ²²the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

¹ Or, *into which few, that is, eight souls, were brought safely through water*

⁴ Or, *in the antitype*

⁵ Or, *inquiry*
Or, *appeal*

- 4 1 Forasmuch then as Christ suffered in the flesh, arm
 ye yourselves also with the same ¹mind; for he that
 2 hath suffered in the flesh hath ceased ²from sin; that
 3 ye no longer should live the rest of your time in the
 flesh to the lusts of men, but to the will of God. For
 the time past may suffice to have wrought the desire
 of the Gentiles, and to have walked in lascivious-
 ness, lusts, winebibbings, revellings, carousings, and
 4 abominable idolatries: wherein they think it strange
 that ye run not with *them* into the same ⁴excess of
 5 riot, speaking evil of *you*: who shall give account
 to him that is ready to judge the quick and the
 6 dead. For unto this end ⁵was the gospel preached
 even to the dead, that they might be judged accord-
 ing to men in the flesh, but live according to God in
 the spirit.
- 7 But the end of all things is at hand: be ye there-
 8 fore of sound mind, and be sober unto ⁶prayer: above
 all things being fervent in your love among your-
 9 selves; for love covereth a multitude of sins: using
 10 hospitality one to another without murmuring: ac-
 cording as each hath received a gift, ministering it
 among yourselves, as good stewards of the manifold
 11 grace of God; if any man speaketh, *speaking* as it
 were oracles of God; if any man ministereth, *minis-
 tering* as of the strength which God supplieth: that
 in all things God may be glorified through Jesus
 Christ, whose is the glory and the dominion ⁷for ever
 and ever. Amen.
- 12 Beloved, think it not strange concerning the fiery
 trial among you, which cometh upon you to prove
 you, as though a strange thing happened unto you:
 13 but insomuch as ye are partakers of Christ's suffer-
 ings, rejoice; that at the revelation of his glory also
 14 ye may rejoice with exceeding joy. If ye are re-
 proached ⁸for the name of Christ, blessed *are ye*; ⁸Gr. *in*.
 because the *Spirit* of glory and the Spirit of God
 15 resteth upon you. For let none of you suffer as a mur-
 derer, or a thief, or an evil-doer, or as a meddler in
 16 other men's matters: but if *a man suffer* as a Chris-
 tian, let him not be ashamed; but let him glorify
 17 God in this name. For the time *is come* for judge-
 ment to begin at the house of God: and if *it begin*

¹ Or, *thought*² Some ancient authorities read *unto sins*.³ Or, *he no longer...his time*⁴ Or, *flood*⁵ Or, *were the good tidings preached*⁶ Cr. *prayers*.⁷ Gr. *unto the ages of the ages*.

first at us, what *shall be* the end of them that obey not the gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

The elders therefore among you I exhort, who am ¹ a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is ² among you, ¹exercising the oversight, not of constraint, but willingly, ²according unto God; nor yet for filthy lucre, but of a ready mind; neither as lord-³ing it over the charge allotted to you, but making yourselves ensamples to the flock. And when the ⁴chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away. ⁵Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under ⁶the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because ⁷he careth for you. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand ⁹stedfast in ⁴your faith, knowing that the same sufferings are ⁵accomplished in your ⁶brethren who are in the world. And the God of all grace, who called ¹⁰you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself ⁷perfect, stablish, strengthen ⁸you. To him *be* the dominion ¹¹for ever and ever. Amen.

By Silvanus, ¹⁰our faithful brother, as I account ¹²him, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand ye fast therein. ¹¹She that is in Babylon, elect to-¹³gether with *you*, saluteth you; and *so doth* Mark my son. Salute one another with a kiss of love. ¹⁴

Peace be unto you all that are in Christ.

¹ Some ancient authorities omit exercising the oversight.

² Some ancient authorities omit according unto God.

³ Or, Likewise... elder; yea, all of you one to another. Gird yourselves with humility

⁴ Or, the

⁵ Gr. being accomplished.

⁶ Gr. brotherhood.

⁷ Or, restore

⁸ Many ancient authorities add settle.

⁹ Gr. unto the ages of the ages.

¹⁰ Gr. the.

¹¹ That is, The church, or, The sister.

THE SECOND EPISTLE GENERAL OF PETER.

- ¹ **S**IMON Peter, a ²servant and apostle of Jesus Christ, to them that have obtained ³a like precious faith with us in the righteousness of ⁴our God and Saviour Jesus Christ: Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us ⁵by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of ⁶the divine nature, having escaped from the corruption that is in the world by lust. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge; and in *your* knowledge ⁷temperance; and in *your* temperance patience; and in *your* patience godliness; and in *your* godliness love of the brethren; and in *your* love of the brethren love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, ⁸seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.
- Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established in the truth which is with *you*. And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that the putting off of my tabernacle cometh
- ¹ Many ancient authorities read *Symeon*.
² Gr. *bond-servant*.
³ Gr. *an equally precious*.
⁴ Or, *our God and the Saviour*.
⁵ Some ancient authorities read *through glory and virtue*.
⁶ Or, *a*.
⁷ Or, *self-control*.
⁸ Or, *closing his eyes*.

swiftly, even as our Lord Jesus Christ signified unto me. Yea, I will give diligence that at every time ye ¹⁵ may be able after my ¹decease to call these things to remembrance. For we did not follow cunningly de- ¹⁶ vised fables, when we made known unto you the power and ²coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he ³re- ¹⁷ ceived from God the Father honour and glory, when there ⁴came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased: and this voice we *ourselves* heard ⁵come out ¹⁸ of heaven, when we were with him in the holy mount. And we have the word of prophecy *made* more sure; ¹⁹ whereunto ye do well that ye take heed, as unto a lamp shining in a ⁶dark place, until the day dawn, and the day-star arise in your hearts: knowing this ²⁰ first, that no prophecy of scripture is of ⁷private interpretation. For no prophecy ever ⁸came by the ²¹ will of man: but men spake from God, being moved by the ⁹Holy Ghost.

But there arose false prophets also among the people, ¹ ² as among you also there shall be false teachers, who shall privily bring in ¹⁰destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow ² their lascivious doings; by reason of whom the way of the truth shall be evil spoken of. And in covetous- ³ ness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not. For if ⁴ God spared not angels when they sinned, but ¹¹cast them down to ¹²hell, and committed them to ¹³pits of darkness, to be reserved unto judgement; and spared ⁵ not the ancient world, but preserved Noah with seven others, ¹⁴a preacher of righteousness, when he brought a flood upon the world of the ungodly; and turning ⁶ the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; and ⁷ delivered righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous man dwell- ⁸ ing among them, in seeing and hearing, ¹⁵vexed *his* righteous soul from day to day with *their* lawless

¹ Or, *departure*

² Gr. *presence*.

³ Gr. *having received*.

⁴ Gr. *was brought...by the majestic glory*.

⁵ Gr. *brought*.

⁶ Gr. *squalid*.

⁷ Or, *special*

⁸ Gr. *was brought*.

⁹ Or, *Holy Spirit*

¹⁰ Or, *sects of perdition*

¹¹ Or, *cast them into dungeons*

¹² Gr. *Tartarus*.

¹³ Some ancient authorities read *chains*.

¹⁴ Gr. *a herald*.

¹⁵ Gr. *tormented*.

- 9 deeds): the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgement; but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, selfwilled, 11 they tremble not to rail at ¹dignities: whereas angels, ¹Gr. *glorios.* though greater in might and power, bring not a railing judgement against them before the Lord. But these, as creatures without reason, born ²mere animals ³to be ²Gr. *natural.* taken and destroyed, railing in matters whereof they ³Or, *to take and to destroy* are ignorant, shall in their ⁴destroying surely be de- ⁴Or, *corruption* 13 stroyed, suffering wrong as the hire of wrong-doing; ⁵Many ancient authorities read *deceivings.* ⁶Gr. *an adulteress.* ⁷Many ancient authorities read *Beor.* ⁸Or, *what* ⁹Many ancient authorities read *our.*
- 14 *men* that count it pleasure to revel in the day-time, spots and blemishes, revelling in their ⁵love-feasts 15 while they feast with you; having eyes full of ⁶adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; 16 children of cursing; forsaking the right way, they went astray, having followed the way of Balaam the ⁷son of ⁸Beor, who loved the hire of wrong-doing; but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the 17 prophet. These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved. For, uttering great swelling *words* of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them 18 that live in error; promising them liberty, while they themselves are bondservants of corruption; for of ⁹whom a man is overcome, of the same is he also ⁸Or, *what* 20 brought into bondage. For if, after they have escaped the defilements of the world through the knowledge of ⁹the Lord and Saviour Jesus Christ, they are again ⁹Many ancient authorities read *our.* entangled therein and overcome, the last state is better for them not to have known the way of righteousness, than, after knowing it, to turn back from 21 the holy commandment delivered unto them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire. 22
3. 1 This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere

mind by putting you in remembrance; that ye should ²remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles: knowing this first, that ³in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is ⁴the promise of his ²coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this ⁵they wilfully forget, that there were heavens from of old, and an earth compacted out of water and ³amidst water, by the word of God; by which means the ⁶world that then was, being overflowed with water, perished: but the heavens that now are, and the ⁷earth, by the same word have been ⁴stored up for fire, being reserved against the day of judgement and destruction of ungodly men.

But forget not this one thing, beloved, that one ⁸day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief; in the ¹⁰which the heavens shall pass away with a great noise, and the ⁵elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be ⁶burned up. Seeing that these things are thus all to ¹¹be dissolved, what manner of persons ought ye to be in *all* holy living and godliness, looking for and ¹²earnestly desiring the ²coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the ⁵elements shall melt with fervent heat? But, according to his promise, we look for ¹³new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for these ¹⁴things, give diligence that ye may be found in peace, without spot and blameless in his sight. And ¹⁵account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in ¹⁶all *his* epistles, speaking in them of these things;

¹ Or, in the last of the days.

² Or, presence.

³ Or, through

⁴ Or, stored with fire

⁵ Or, heavenly bodies

⁶ The most ancient manuscripts read *discovered*.

⁷ Or, hastening

wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the
 17 other scriptures, unto their own destruction. Ye therefore, beloved, knowing *these things* beforehand, beware lest, being carried away with the error of the
 18 wicked, ye fall from your own stedfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him *be* the glory both now and ¹for ¹*Gr. unto the day of eternity.*
 ever. Amen.

THE FIRST EPISTLE GENERAL OF

J O H N.

- 1 1 THAT which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled,
 2 concerning the ²Word of life (and the life was mani- ²*Or, word*
 fested, and we have seen, and bear witness, and declare unto you the life, the eternal *life*, which was
 3 with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his
 4 Son Jesus Christ: and these things we write, that ³our ³*Many ancient authorities read your.*
 joy may be fulfilled.
 5 And this is the message which we have heard from him, and announce unto you, that God is light, and
 6 in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie,
 7 and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all
 8 sin. If we say that we have no sin, we deceive our-
 9 selves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins,
 10 and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.
 2 1 My little children, these things write I unto you,

¹ Or, *Comforter*
Or, *Helper*
Gr. *Paraclete*.

that ye may not sin. And if any man sin, we have an ¹Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ²ours only, but also for the whole world. And hereby ³know we that we know him, if we keep his commandments. He that saith, I know him, and keepeth not ⁴his commandments, is a liar, and the truth is not in him: but whoso keepeth his word, in him verily hath ⁵the love of God been perfected. Hereby know we that we are in him: he that saith he abideth in him ⁶ought himself also to walk even as he walked.

Beloved, no new commandment write I unto you, ⁷but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. Again, a new commandment write I unto ⁸you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. He that saith he is in the light, and ⁹hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and ¹⁰there is none occasion of stumbling in him. But he ¹¹that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

² Or, *I wrote*

I write unto you, *my* little children, because your ¹²sins are forgiven you for his name's sake. I write ¹³unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. ²I have written unto you, little children, because ye know the Father. ²I have written unto you, fathers, because ye know ¹⁴him which is from the beginning. ²I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. Love not the world, neither the things ¹⁵that are in the world. If any man love the world, the love of the Father is not in him. For all that is ¹⁶in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, ¹⁷and the lust thereof: but he that doeth the will of God abideth for ever.

Little children, it is the last hour: and as ye heard ¹⁸

- that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last
 19 hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be
 20 made manifest ¹how that they all are not of us. And ye have an anointing from the Holy One, ²and ye
 21 know all things. I have not written unto you because ye know not the truth, but because ye know it,
 22 and ³because no lie is of the truth. Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, *even* he that denieth the Father and the
 23 Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father
 24 also. As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the
 beginning abide in you, ye also shall abide in the Son,
 25 and in the Father. And this is the promise which he
 26 promised ⁴us, *even* the life eternal. These things have I written unto you concerning them that would lead
 27 you astray. And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, ⁵and is true, and is no lie, and
 28 even as it taught you, ⁶ye abide in him. And now, my little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed
 29 ⁷before him at his ⁸coming. If ye know that he is righteous, ⁹ye know that every one also that doeth righteousness is begotten of him.
- 3** ¹ Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and *such* we are. For this cause the world
 2 knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if ¹⁰he shall be manifested, we shall be like him; for we shall see
 3 him even as he is. And every one that hath this hope *set* on him purifieth himself, even as he is pure.
 4 Every one that doeth sin doeth also lawlessness: and sin is lawlessness. And ye know that he was manifested to ¹¹take away sins; and in him is no sin. ¹² Whosoever abideth in him sinneth not: whosoever

¹ Or, that not all are of us

² Some very ancient authorities read and ye all know.

³ Or, that

⁴ Some ancient authorities read you.

⁵ Or, so it is true, and is no lie; and even as &c.

⁶ Or, abide ye

⁷ Gr. from him.

⁸ Gr. presence.

⁹ Or, know ye

¹⁰ Or, it

¹¹ Or, bear sins

¹ Or, *hath known*

sinneth hath not seen him, neither ¹knoweth him. *My* little children, let no man lead you astray: he ⁷ that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the devil; for the ⁸ devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of God ⁹ doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. In this ¹⁰ the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this ¹¹ is the message which ye heard from the beginning, that we should love one another: not as Cain was of ¹² the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

Marvel not, brethren, if the world hateth you. ¹³ We know that we have passed out of death into ¹⁴ life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother ¹⁵ is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby know we love, ¹⁶ because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso ¹⁷ hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? *My* little chil- ¹⁸ dren, let us not love in word, neither with the tongue; but in deed and truth. Hereby shall we know that ¹⁹

² Gr. *persuade.*

we are of the truth, and shall ²⁰ assure our heart before him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, ²¹ we have boldness toward God; and whatsoever we ²² ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight. And this is his commandment, that we ²³ should ³believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. And he that keepeth his commandments ²⁴ abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

³ Gr. *believe the name.*

- 4 ¹ Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many
² false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which
³ confesseth that Jesus Christ is come in the flesh is of God: and every spirit which ¹confesseth not Jesus
is not of God: and this is the *spirit* of the antichrist, ¹ Some ancient authorities read *annulleth* *Jesus*.
whereof ye have heard that it cometh; and now it is
⁴ in the world already. Ye are of God, *my* little children, and have overcome them: because greater is
⁵ he that is in you than he that is in the world. They are of the world: therefore speak they *as* of the world,
⁶ and the world heareth them. We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.
- 7 Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God,
⁸ and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God
⁹ manifested, ²in us, that God hath sent his only begotten Son into the world, that we might live through
¹⁰ him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for
¹¹ our sins. Beloved, if God so loved us, we also ought
¹² to love one another. No man hath beheld God at any time: if we love one another, God abideth in us,
¹³ and his love is perfected in us: hereby know we that we abide in him, and he in us, because he hath given
¹⁴ us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son *to be* the
¹⁵ Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he
¹⁶ in God. And we know and have believed the love which God hath ²in us. God is love; and he that
abideth in love abideth in God, and God abideth in
¹⁷ him. Herein is love made perfect with us, that we may have boldness in the day of judgement; because
¹⁸ as he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because
fear hath punishment; and he that feareth is not
¹⁹ made perfect in love. We love, because he first loved
²⁰ us. If a man say, I love God, and hateth his brother,

¹ Many ancient authorities read how can he love God whom he hath not seen?

he is a liar : for he that loveth not his brother whom he hath seen, ¹cannot love God whom he hath not seen. And this commandment have we from him, ²¹ that he who loveth God love his brother also.

Whosoever believeth that Jesus is the Christ is ¹ **5** begotten of God : and whosoever loveth him that begat loveth him also that is begotten of him. Here- ² by we know that we love the children of God, when we love God, and do his commandments. For this ³ is the love of God, that we keep his commandments : and his commandments are not grievous. For whatsoever is begotten of God overcometh the ⁴ world : and this is the victory that hath overcome the world, *even* our faith. And who is he that over- ⁵ cometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water ⁶ and blood, *even* Jesus Christ ; not ² with the water only, but ² with the water and ² with the blood. And ⁷ it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, ⁸ the Spirit, and the water, and the blood : and the three agree in one. If we receive the witness of ⁹ men, the witness of God is greater : for the witness of God is this, that he hath borne witness concerning his Son. He that believeth on the Son of God ¹⁰ hath the witness in him : he that believeth not God hath made him a liar ; because he hath not believed in the witness that God hath borne concerning his Son. And the witness is this, that God gave unto ¹¹ us eternal life, and this life is in his Son. He that ¹² hath the Son hath the life ; he that hath not the Son of God hath not the life.

³ Gr. *in*.

These things have I written unto you, that ye may ¹³ know that ye have eternal life, *even* unto you that believe on the name of the Son of God. And this ¹⁴ is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us : and if we know that he heareth us whatsoever ¹⁵ we ask, we know that we have the petitions which we have asked of him. If any man see his brother ¹⁶ sinning a sin not unto death, ³he shall ask, and *God* will give him life for them that sin not unto death. There is ⁴a sin unto death : not concerning this do I

³ Or, *he shall ask and shall give him life, even to them &c.*

⁴ Or, *sin*

17 say that he should make request. All unrighteousness is sin : and there is ¹a sin not unto death. ¹ Or, *sin*
 18 We know that whosoever is begotten of God sinneth not ; but he that was begotten of God keepeth
 19 ²him, and the evil one toucheth him not. We know ²Or, *himself*
 that we are of God, and the whole world lieth in the
 20 evil one. And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, *even*
 21 eternal life. *My* little children, guard yourselves from idols.

THE SECOND EPISTLE OF

J O H N.

1 THE elder unto the elect lady and her children, whom I love in truth ; and not I only, but also all they
 2 that know the truth ; for the truth's sake which abideth
 3 in us, and it shall be with us for ever : Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.
 4 I rejoice greatly that I have found *certain* of thy children walking in truth, even as we received commandment from the Father. And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that
 5 we love one another. And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye
 6 should walk in it. For many deceivers are gone forth into the world, *even* they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and
 7 the antichrist. Look to yourselves, that ye ³lose not ³Or, *destroy*
 the things which ⁴we have wrought, but that ye receive ⁴Many ancient authorities read
 9 a full reward. Whosoever ⁵goeth onward and abideth ⁵Or, *taketh the lead*
 not in the teaching of Christ, hath not God : he that abideth in the teaching, the same hath both the Father
 10 and the Son. If any one cometh unto you, and bring-

eth not this teaching, receive him not into *your* house, and give him no greeting: for he that giveth him greeting partaketh in his evil works.

Having many things to write unto you, I would ¹² not *write them* with paper and ink: but I hope to come unto you, and to speak face to face, that your joy may be fulfilled. The children of thine elect ¹³ sister salute thee.

THE THIRD EPISTLE OF JOHN.

THE elder unto Gaius the beloved, whom I love in truth.

Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth. For I ¹rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth. Greater ²joy have I none than ³this, to hear of my children walking in the truth.

¹ Or, *rejoice greatly, when brethren come and bear witness*
² Some ancient authorities read *grace*.

³ Or, *these things, that I may hear*

Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; who bare witness to thy love before the church: 6 whom thou wilt do well to set forward on their journey worthily of God: because that for the sake of the 7 Name they went forth, taking nothing of the Gentiles. We therefore ought to welcome such, that we may be 8 fellow-workers with the truth.

I wrote somewhat unto the church: but Diotrephes, 9 who loveth to have the preeminence among them, receiveth us not. Therefore, if I come, I will bring 10 to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth, and casteth *them* out of the church. Beloved, imitate not that which ¹¹ is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God. Demetrius hath the witness of all *men*, and of the ¹²

truth itself: yea, we also bear witness; and thou knowest that our witness is true.

- 13 I had many things to write unto thee, but I am
14 unwilling to write *them* to thee with ink and pen: but I hope shortly to see thee, and we shall speak face to face. Peace *be* unto thee. The friends salute thee. Salute the friends by name.

THE GENERAL EPISTLE OF JUDE.

- 1 JUDAS, a ¹servant of Jesus Christ, and brother of James, ²to them that are called, beloved in God the
2 Father, and kept for Jesus Christ: Mercy unto you and peace and love be multiplied.
- 3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the
4 saints. For there are certain men crept in privily, *even* they who were of old set forth unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying ³our only Master and Lord, Jesus Christ.
- 5 Now I desire to put you in remembrance, though ye know all things once for all, how that ⁴the Lord, having saved a people out of the land of Egypt, ⁵afterward destroyed them that believed not. And angels
6 which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgement of the great day.
- 7 Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth ⁶as an example, suffering the punishment of eternal fire. Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at ⁷dignities. But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing

¹ Gr. *bond-servant*.

² Or, *to them that are beloved in God the Father, and kept for Jesus Christ, being called*

³ Or, *the only Master, and our Lord Jesus Christ*

⁴ Many very ancient authorities read *Jesus*.

⁵ Gr. *the second time*.

⁶ Or, *as an example of eternal fire, suffering punishment*

⁷ Gr. *glories*.

judgement, but said, The Lord rebuke thee. But ¹⁰ these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they ¹destroyed. Woe unto them! for they went in the way of Cain, ¹¹ and ²ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah. These are they ¹² who are ³hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out ¹³ their own ⁴shame; wandering stars, for whom the blackness of darkness hath been reserved for ever. And to these also Enoch, the seventh from Adam, ¹⁴ prophesied, saying, Behold, the Lord came with ⁵ten thousands of his holy ones, to execute judgement upon ¹⁵ all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him. These are murmurers, complainers, ¹⁶ walking after their lusts (and their mouth speaketh great swelling *words*), shewing respect of persons for the sake of advantage.

But ye, beloved, remember ye the words which have ¹⁷ been spoken before by the apostles of our Lord Jesus Christ; how that they said to you, In the last time ¹⁸ there shall be mockers, walking after ⁶their own ungodly lusts. These are they who make separations, ¹⁹ ⁷sensual, having not the Spirit. But ye, beloved, ²⁰ building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of ²¹ God, looking for the mercy of our Lord Jesus Christ unto eternal life. ⁸And on some have mercy, ⁹who ²² are in doubt; and some save, snatching them out of ²³ the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.

Now unto him that is able to guard you from ²⁴ stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only ²⁵ God our Saviour, through Jesus Christ our Lord, *be* glory, majesty, dominion and power, before all time, and now, and ¹⁰for evermore. Amen.

¹ Or, *corrupted*

² Or, *cast themselves away through*

³ Or, *spots*

⁴ Gr. *shames*.

⁵ Gr. *his holy myriads*.

⁶ Gr. *their own lusts of ungodlinesses*.

⁷ Or, *natural*
Or, *animal*

⁸ The Greek text in this passage (*And.. fire*) is somewhat uncertain.

⁹ Or, *while they dispute with you*

¹⁰ Gr. *unto all the ages*.

THE REVELATION

OF

S. JOHN THE DIVINE.

- 1 ¹ THE Revelation of Jesus Christ, which God ¹gave him to shew unto his ²servants, *even* the things which must shortly come to pass: and he sent and signified ²*it* by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus ³Christ, *even* of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.
- 4 JOHN to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and ⁴which is to come; and from the seven Spirits ⁵which are before his throne; and from Jesus Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and ⁶loosed us from our sins ⁶by his blood; and he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and ⁷the dominion ⁷for ever and ever. Amen. Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.
- 8 I am the Alpha and the Omega, saith ⁸the Lord God, ⁸which is and which was and ⁴which is to come, the Almighty.
- 9 I John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the ¹⁰word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me ¹¹a great voice, as of a trumpet saying, What thou seest, write in a book, and send *it* to the seven churches;

¹ Or, gave unto him, to shew unto his servants the things &c.

² Gr. bond-servants: and so throughout this book.

³ Or, them

⁴ Or, which cometh

⁶ Many authorities, some ancient, read *washed*.

⁶ Gr. in.

⁷ Gr. unto the ages of the ages. Many ancient authorities omit *of the ages*.

⁸ Or, the Lord, the God

⁹ Or, he which

¹ Gr. *lamp-stands.*
² Or, *the Son of man*

³ Gr. *became.*
⁴ Gr. *unto the ages of the ages.*

⁵ Gr. *upon.*

⁶ Gr. *lamp-stand.*

unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice which spake with me. And having turned I saw seven golden ¹candlesticks; and in the midst of the ¹³¹candlesticks one like unto ²a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head and his ¹⁴hair were white as white wool, *white* as snow; and his eyes were as a flame of fire; and his feet like unto ¹⁵burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he ¹⁶had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as one dead. ¹⁷And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the Living one; and ¹⁸I ³was dead, and behold, I am alive ⁴for evermore, and I have the keys of death and of Hades. Write ¹⁹therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter; the mystery of the seven stars which thou ²⁰sawest ⁵in my right hand, and the seven golden ¹candlesticks. The seven stars are the angels of the seven churches: and the seven ¹candlesticks are seven churches.

To the angel of the church in Ephesus write; 1 2

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden ¹candlesticks: I know thy works, and ²thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's ³sake, and hast not grown weary. But I have *this* ⁴against thee, that thou didst leave thy first love. Re- ⁵member therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy ⁶candlestick out of its place, except thou repent. But this thou hast, that thou hatest the ⁶works of the Nicolaitans, which I also hate. He that ⁷hath an ear, let him hear what the Spirit saith to the

churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the ¹Paradise of God. ² Or, *garden*: as in Gen. ii. 8.

8 And to the angel of the church in Smyrna write;

These things saith the first and the last, which ²was ³Gr. *became*.

9 dead, and lived *again*: I know thy tribulation, and thy poverty (but thou art rich), and the ³blasphemy of ³Or, *reviling*

10 them which say they are Jews, and they are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried;

and ye shall have ⁴tribulation ten days. Be thou faithful unto death, and I will give thee the crown ⁴Some ancient authorities read *and may have*.

11 of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death. ⁵Gr. *a tribulation of ten days*.

12 And to the angel of the church in Pergamum write;

These things saith he that hath the sharp two-
13 edged sword: I know where thou dwellest, *even* where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days

14 of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, ⁶The Greek text here is somewhat uncertain.

15 and to commit fornication. So hast thou also some that hold the teaching of the Nicolaitans in like man-
16 ner. Repent therefore; or else I come to thee quickly,

and I will make war against them with the sword of
17 my mouth. He that hath an ear, let him hear what the Spirit saith to the churches. To him that over-

cometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

18 And to the angel of the church in Thyatira write;

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto
19 burnished brass: I know thy works, and thy love and faith and ministry and patience, and that thy

¹ Many authorities, some ancient, read *thy wife*.

² Many ancient authorities read *their*.

³ Or, *pestilence*

⁴ Or, *iron*: as vessels of the potter, are they broken

⁵ Many ancient authorities read *not found thy works*.

last works are more than the first. But I have *this* ²⁰ against thee, that thou sufferest 'the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. And I gave ²¹ her time that she should repent; and she willet not to repent of her fornication. Behold, I do cast ²² her into a bed, and them that commit adultery with her into great tribulation, except they repent of ²her works. And I will kill her children with ³death; and ²³ all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto each one of you according to your works. But to you I say, to ²⁴ the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you none other burden. How- ²⁵ beit that which ye have, hold fast till I come. And ²⁶ he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of ⁴iron, ²⁷ as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give ²⁸ him the morning star. He that hath an ear, let him ²⁹ hear what the Spirit saith to the churches.

And to the angel of the church in Sardis write; ¹ **3**

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead. Be ² thou watchful, and stablish the things that remain, which were ready to die: for I have ⁵found no works of thine fulfilled before my God. Remember there- ³ fore how thou hast received and didst hear; and keep *it*, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few ⁴ names in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy. He that overcometh shall thus be arrayed in ⁵ white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He that ⁶ hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church in Philadelphia write ;

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth :

8 I know thy works (behold, I have ¹set before thee a ¹Gr. *given*. door opened, which none can shut), that thou hast a

little power, and didst keep my word, and didst not deny my name. Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie ; behold, I will make them to come and worship before thy feet, and to know that I have

loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of ²trial, that *hour* which is to come upon the whole ³world, to ³Or, *temptation*
³Gr. *inhabited*
earth.

11 ⁴try them that dwell upon the earth. I come quickly : hold fast that which thou hast, that no one take thy ⁴Or, *tempt*

12 crown. He that overcometh, I will make him a pillar in the ⁵temple of my God, and he shall go out thence no more : and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my
⁵Or, *sanctuary* :
and so throughout this book.

13 God, and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the angel of the church in Laodicea write ;

These things saith the Amen, the faithful and true witness, the beginning of the creation of God : I know thy works, that thou art neither cold nor hot : I would

16 thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my

17 mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing ; and knowest not that thou art the wretched one and miserable and

18 poor and blind and naked : I counsel thee to buy of me gold refined by fire, that thou mayest become rich ; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest ; and eyesalve to anoint thine eyes, that thou

19 mayest see. As many as I love, I reprove and chasten : so be zealous therefore, and repent. Behold, I stand at the door and knock : if any man hear my voice and

open the door, I will come in to him, and will sup
21 with him, and he with me. He that overcometh, I

will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the 22 Spirit saith to the churches.

After these things I saw, and behold, a door opened 1 4 in heaven, and the first voice which I heard, *a voice* as of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must ¹come to pass hereafter. Straightway I was in the 2 Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne; and he that sat *was* 3 to look upon like a jasper stone and a sardius: and *there was* a rainbow round about the throne, like an emerald to look upon. And round about the throne 4 *were* four and twenty thrones: and upon the thrones *I saw* four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And 5 out of the throne proceed lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God; and before the throne, as it were a glassy sea 6 like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. And the first creature *was* 7 like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like a flying eagle. And the four 8 living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty, which was and which is and ²which is to come. And when the living crea- 9 tures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth ³for ever and ever, the four and twenty elders shall fall down 10 before him that sitteth on the throne, and shall worship him that liveth ⁴for ever and ever, and shall cast their crowns before the throne, saying, Worthy art 11 thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.

¹ Or, come to pass. After these things straightway &c.

² Or, which cometh
³ Gr. unto the ages of the ages.

⁴ Gr. en.

And I saw ⁴in the right hand of him that sat on 1 5

- the throne a book written within and on the back,
 2 close sealed with seven seals. And I saw a strong
 angel proclaiming with a great voice, Who is worthy to
 3 open the book, and to loose the seals thereof? And
 no one in the heaven, or on the earth, or under the
 earth, was able to open the book, or to look thereon.
 4 And I wept much, because no one was found worthy
 5 to open the book, or to look thereon: and one of the
 elders saith unto me, Weep not: behold, the Lion that
 is of the tribe of Judah, the Root of David, hath over-
 come, to open the book and the seven seals thereof.
 6 And I saw in the midst of the throne and of the four
 living creatures, and in the midst of the elders, a
 Lamb standing, as though it had been slain, having
 seven horns, and seven eyes, which are the ¹seven
 7 Spirits of God, sent forth into all the earth. And he
 came, and he ²taketh *it* out of the right hand of him
 8 that sat on the throne. And when he had taken
 the book, the four living creatures and the four and
 twenty elders fell down before the Lamb, having each
 one a harp, and golden bowls full of incense, which
 9 are the prayers of the saints. And they sing a new
 song, saying, Worthy art thou to take the book, and
 to open the seals thereof: for thou wast slain, and
 didst purchase unto God with thy blood *men* of every
 10 tribe, and tongue, and people, and nation, and madest
 them *to be* unto our God a kingdom and priests; and
 11 they reign upon the earth. And I saw, and I heard a
 voice of many angels round about the throne and the
 living creatures and the elders; and the number of
 them was ten thousand times ten thousand, and thou-
 12 sands of thousands; saying with a great voice, Worthy
 is the Lamb that hath been slain to receive the power,
 and riches, and wisdom, and might, and honour, and
 13 glory, and blessing. And every created thing which
 is in the heaven, and on the earth, and under the
 earth, and on the sea, and all things that are in them,
 heard I saying, Unto him that sitteth on the throne,
 and unto the Lamb, *be* the blessing, and the honour,
 and the glory, and the dominion, ³for ever and ever.
 14 And the four living creatures said, Amen. And the
 elders fell down and worshipped.
- 61 And I saw when the Lamb opened one of the seven

¹ Some ancient
authorities omit
seven.

² Gr. *kath*
taken.

³ Gr. *unto the*
ages of the ages.

¹ Some ancient authorities add *and see*.

seals, and I heard one of the four living creatures saying as with a voice of thunder, Come¹. And I saw, ² and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

² Some ancient authorities read *the peace of the earth*.

And when he opened the second seal, I heard the ³ second living creature saying, Come¹. And another ⁴ horse came forth, a red horse: and to him that sat thereon it was given to take ²peace from the earth, and that they should slay one another: and there was given unto him a great sword.

³ Gr. *charix*, a small measure.
⁴ See marginal note on Matt. xviii. 28.

And when he opened the third seal, I heard the ⁵ third living creature saying, Come¹. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. And I heard as it were a voice ⁶ in the midst of the four living creatures saying, A ³measure of wheat for a ⁴penny, and three measures of barley for a ⁴penny; and the oil and the wine hurt thou not.

⁵ Or, *pestilence*

And when he opened the fourth seal, I heard the ⁷ voice of the fourth living creature saying, Come¹. And ⁸ I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with ⁹death, and by the wild beasts of the earth.

⁶ Some ancient authorities read *have fulfilled their course*.

And when he opened the fifth seal, I saw under-⁹neath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How ¹⁰ long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given them to each one ¹¹ a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should ¹²be fulfilled.

And I saw when he opened the sixth seal, and ¹² there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell unto ¹³ the earth, as a fig tree casteth her unripe figs, when

14 she is shaken of a great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the princes, and the ¹chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the

¹Or, *military tribunes*
Gr. chiliarchs.

16 caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?

7 1 After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.

5 Of the tribe of Judah *were* sealed twelve thousand:

Of the tribe of Reuben twelve thousand:

Of the tribe of Gad twelve thousand:

6 Of the tribe of Asher twelve thousand:

Of the tribe of Naphtali twelve thousand:

Of the tribe of Manasseh twelve thousand:

7 Of the tribe of Simeon twelve thousand:

Of the tribe of Levi twelve thousand:

Of the tribe of Issachar twelve thousand:

8 Of the tribe of Zebulun twelve thousand:

Of the tribe of Joseph twelve thousand:

Of the tribe of Benjamin *were* sealed twelve thousand.

9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb,

arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation ¹⁰ unto our God which sitteth on the throne, and unto the Lamb. And all the angels were standing round ¹¹ about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen: ¹² ¹Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God ²for ever and ever. Amen. And one of the elders ¹³ answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? And I ³say unto him, My lord, thou know- ¹⁴ est. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of ¹⁵ God; and they serve him day and night in his temple: and he that sitteth on the throne ¹⁶ shall spread his tabernacle over them. They shall hunger ¹⁶ no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb ¹⁷ which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

And when he opened the seventh seal, there fol- ¹⁸ lowed a silence in heaven about the space of half an hour. And I saw the seven angels which stand be- ² fore God; and there were given unto them seven trumpets.

And another angel came and stood ⁴over the altar, ³ having a golden censer; and there was given unto him much incense, that he should ⁵add it unto the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, ⁴ ⁶with the prayers of the saints, went up before God out of the angel's hand. And the angel ⁷taketh the ⁵ censer; and he filled it with the fire of the altar, and cast it ⁸upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.

And the seven angels which had the seven trumpets ⁶ prepared themselves to sound.

¹ Gr. *The blessing, and the glory, &c.*

² Gr. *unto the ages of the ages.*

³ Gr. *have said.*

⁴ Or, *at*

⁵ Gr. *give.*

⁶ Or, *for*

⁷ Gr. *hath taken.*

⁸ Or, *into*

- 7 And the first sounded, and there followed hail and fire, mingled with blood, and they were cast ¹upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up. ¹ Or, *into*
- 8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 9 and there died the third part of the creatures which were in the sea, *even* they that had life; and the third part of the ships was destroyed.
- 10 And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters; and the name of the star is called 11 Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.
- 12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.
- 13 And I saw, and I heard ²an eagle, flying in mid ² Gr. *one eagle*. heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.
- 9 ¹ And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to ² him the key of the pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke ³ of the pit. And out of the smoke came forth locusts upon the earth; and power was given them, as the ⁴ scorpions of the earth have power. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their ⁵ foreheads. And it was given them that they should not kill them, but that they should be tormented five

months: and their torment was as the torment of a scorpion, when it striketh a man. And in those 6 days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them. And the ¹shapes of the locusts were like unto 7 horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces. And they had hair as the hair of women, 8 and their teeth were as *the teeth* of lions. And they 9 had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war. And they have tails 10 like unto scorpions, and stings; and in their tails is their power to hurt men five months. They have 11 over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek *tongue* he hath the name ²Apollyon.

¹ That is,
Destroyer.

The first Woe is past: behold, there come yet two 12 Woes hereafter.

² Gr. *one voice.*

And the sixth angel sounded, and I heard ³a voice 13 from the horns of the golden altar which is before God, one saying to the sixth angel, which had the 14 trumpet, Loose the four angels which are bound at the great river Euphrates. And the four angels were 15 loosed, which had been prepared for the hour and day and month and year, that they should kill the third part of men. And the number of the armies of 16 the horsemen was twice ten thousand times ten thousand: I heard the number of them. And thus I saw 17 the horses in the vision, and them that sat on them, having breastplates *as* of fire and of hyacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke and brimstone. By these three plagues 18 was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths. For the power of the horses is in their 19 mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them they do hurt. And the rest of mankind, which were not 20 killed with these plagues, repented not of the works of their hands, that they should not worship ⁴devils, and the idols of gold, and of silver, and of brass, and

⁴ Gr. *demons.*

- of stone, and of wood; which can neither see, nor
21 hear, nor walk: and they repented not of their murders,
nor of their sorceries, nor of their fornication, nor of
their thefts.
- 10 1 And I saw another strong angel coming down out
of heaven, arrayed with a cloud; and the rainbow was
upon his head, and his face was as the sun, and his
2 feet as pillars of fire; and he had in his hand a little
book open: and he set his right foot upon the sea,
3 and his left upon the earth; and he cried with a great
voice, as a lion roareth: and when he cried, the seven
4 thunders uttered their voices. And when the seven
thunders uttered *their voices*, I was about to write:
and I heard a voice from heaven saying, Seal up the
5 things which the seven thunders uttered, and write
them not. And the angel which I saw standing upon
the sea and upon the earth lifted up his right hand to
6 heaven, and swore by him that liveth ¹for ever and
ever, who created the heaven and the things that
are therein, and the earth and the things that are
therein, ²and the sea and the things that are therein,
7 that there shall be ³time no longer: but in the days of
the voice of the seventh angel, when he is about to
sound, then is finished the mystery of God, according
to the good tidings which he declared to his servants
8 the prophets. And the voice which I heard from
heaven, *I heard it* again speaking with me, and say-
ing, Go, take the book which is open in the hand of
the angel that standeth upon the sea and upon the
9 carth. And I went unto the angel, saying unto him
that he should give me the little book. And he saith
unto me, Take it, and eat it up; and it shall make
thy belly bitter, but in thy mouth it shall be sweet
10 as honey. And I took the little book out of the
angel's hand, and ate it up; and it was in my mouth
sweet as honey: and when I had eaten it, my belly
11 was made bitter. And they say unto me, Thou must
prophecy again ⁴over many peoples and nations and
tongues and kings.
- 11 1 And there was given me a reed like unto a rod:
⁵and one said, Rise, and measure the temple of God, ⁶and
2 the altar, and them that worship therein. And
the court which is without the temple ⁶leave without,

¹ Gr. *unto the ages of the ages.*

² Some ancient authorities omit *and the sea and the things that are therein.*

³ Or, *delay*

⁴ Or, *concerning*

⁵ Gr. *saying.*

⁶ Gr. *cast without.*

and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months. And I will give unto my two ³witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees and the two ¹candle-⁴sticks, standing before the Lord of the earth. And if ⁵any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner must he be killed. These have the power to shut the heaven,⁶ that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. And when they shall have ⁷finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. And their ²dead bodies *lie* in ⁸the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And from among the peoples and tribes and ⁹tongues and nations do *men* look upon their ²dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. And they that dwell on ¹⁰the earth rejoyce over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth. And after the three days and a half the breath of life ¹¹from God entered into them, and they stood upon their feet; and great fear fell upon them which beheld them. And they heard a great voice from heaven ¹²saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them. And in that hour there was a great ¹³earthquake, and the tenth part of the city fell; and there were killed in the earthquake ³seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.

¹ Gr. *lamp-stands.*

² Gr. *carcass.*

³ Gr. *names of men, seven thousand.*

The second Woe is past: behold, the third Woe ¹⁴cometh quickly.

And the seventh angel sounded; and there fol-¹⁵lowed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our

- Lord, and of his Christ : and he shall reign ¹for ever
 16 and ever. And the four and twenty elders, which sit
 before God on their thrones, fell upon their faces, and
 17 worshipped God, saying, We give thee thanks, O Lord
 God, the Almighty, which art and which wast ; be-
 cause thou hast taken thy great power, and didst reign.
 18 And the nations were wroth, and thy wrath came, and
 the time of the dead to be judged, and *the time* to
 give their reward to thy servants the prophets, and to
 the saints, and to them that fear thy name, the small
 and the great ; and to destroy them that destroy the
 earth.
- 19 And there was opened the temple of God that is
 in heaven ; and there was seen in his temple the ark
 of his ²covenant ; and there followed lightnings, and
 voices, and thunders, and an earthquake, and great
 hail. ³Or, *testament*
- 12 ¹ And a great sign was seen in heaven ; a woman
 arrayed with the sun, and the moon under her feet,
 2 and upon her head a crown of twelve stars ; and she
 was with child : and she crieth out, travailing in birth,
 3 and in pain to be delivered. And there was seen
 another sign in heaven ; and behold, a great red
 dragon, having seven heads and ten horns, and upon
 4 his heads seven diadems. And his tail draweth the
 third part of the stars of heaven, and did cast them to
 the earth : and the dragon stood before the woman
 which was about to be delivered, that when she was
 5 delivered he might devour her child. And she was
 delivered of a son, a man child, who is to rule all the
 nations with a rod of iron : and her child was caught
 6 up unto God, and unto his throne. And the woman
 fled into the wilderness, where she hath a place pre-
 pared of God, that there they may nourish her a
 thousand two hundred and threescore days.
- 7 And there was war in heaven : Michael and his
 angels *going forth* to war with the dragon ; and the
 8 dragon warred and his angels ; and they prevailed not,
 neither was their place found any more in heaven.
 9 And the great dragon was cast down, the old serpent,
 he that is called the Devil and Satan, the deceiver of
 the whole ³world ; he was cast down to the earth, and
 10 his angels were cast down with him. And I heard a ³Gr. *inhabited*
earth.

¹ Or, *Now is the salvation, and the power, and the kingdom, become our God's, and the authority is become his Christ's*

² Gr. *tabernacle*.

great voice in heaven, saying, ¹Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame ¹¹ him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. Therefore rejoice, O ¹² heavens, and ye that ²dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

And when the dragon saw that he was cast down to ¹³ the earth, he persecuted the woman which brought forth the man *child*. And there were given to the ¹⁴ woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of ¹⁵ his mouth after the woman water as a river, that he might cause her to be carried away by the stream. And the earth helped the woman, and the earth ¹⁶ opened her mouth, and swallowed up the river which the dragon cast out of his mouth. And the dragon ¹⁷ waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus: and he stood upon the sand of the sea. ¹ 13

³ Gr. *s/ain*.

And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. And ² the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. And *I saw* one ³ of his heads as though it had been ³smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast; and they wor- ⁴ shipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him? and there was given to him a mouth ⁵ speaking great things and blasphemies; and there was

- given to him authority ¹to continue forty and two months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that ²dwell in the heaven. ³And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. ⁴And all that dwell on the earth shall worship him, *every one* whose name hath not been ⁵written in the book of life of the Lamb that hath been slain from the foundation of the world. If any man hath an ear, let him hear. ⁶If any man ⁷is for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.
- ¹¹ And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake ¹²as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, ¹³whose death-stroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath ¹⁵the stroke of the sword, and lived. And it was given *unto him* to give breath to it, *even* to the image of the beast, ¹⁶that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their ¹⁷forehead; and that no man should be able to buy or to sell, save he that hath the mark, *even* the name of ¹⁸the beast or the number of his name. Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is ¹⁹Six hundred and sixty and six.
- 14. 1** And I saw, and behold, the Lamb standing on the

¹ Or, to do his works during See Dan. xi. 28.

² Gr. tabernacle.

³ Some ancient authorities omit And it was given...overcome them.

⁴ Or, written from the foundation of the world in the book...slain

⁵ The Greek text in this verse is somewhat uncertain.

⁶ Or, leadeth into captivity

⁷ Some ancient authorities read that even the image of the beast should speak; and he shall cause &c.

⁸ Some ancient authorities read Six hundred and sixteen.

mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was as the voice* of harpers harping with their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of the earth. These are they which were not defiled with women; for they are virgins. These *are* they which follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the firstfruits unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish.

And I saw another angel flying in mid heaven, ¹dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.

And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.

And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is ²prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up ³for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

And I heard a voice from heaven saying, Write,

Blessed are the dead which die ¹in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

¹ Or, in the Lord. From henceforth, yea, saith the Spirit

¹⁴ And I saw, and behold, a white cloud; and on the cloud *I saw* one sitting like unto ²a son of man, having on his head a golden crown, and in his hand a

² Or, the Son

¹⁵ sharp sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is

¹⁶ ³over-ripe. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

³ Gr. dried up.

¹⁷ And another angel came out from the temple which ¹⁸is in heaven, he also having a sharp sickle. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the

¹⁹ earth; for her grapes are fully ripe. And the angel cast his sickle into the earth, and gathered the ⁴vintage of the earth, and cast it into the winepress, the

⁴ Gr. vine.

²⁰ great *winepress*, of the wrath of God. And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

¹⁵ ¹ And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.

² And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing ⁵by the glassy sea, having harps of God.

⁵ Or, upon

³ And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the

⁴ ⁶ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

⁶ Many ancient authorities read nations.

⁵ And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened:

¹ Many ancient authorities read in linen.

² Gr. unto the ages of the ages.

and there came out from the temple the seven angels ⁶ that had the seven plagues, arrayed ¹with *precious* stone, pure *and* bright, and girt about their breasts with golden girdles. And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth ²for ever and ever. And the temple was filled with smoke from the glory ⁸ of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

And I heard a great voice out of the temple, saying ¹ **16** to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

² Or, there came

And the first went, and poured out his bowl into ² the earth; and ³it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image.

⁴ Gr. soul of life.

And the second poured out his bowl into the sea; ³ and ³it became blood as of a dead man; and every ⁴living soul died, *even* the things that were in the sea.

⁵ Some ancient authorities read and they became.

⁶ Or, judge. Because they... prophets, thou hast given them blood also to drink

And the third poured out his bowl into the rivers ⁴ and the fountains of the waters; ⁵and ³it became blood. And I heard the angel of the waters saying, ⁵ Righteous art thou, which art and which wast, thou Holy One, because thou didst thus ⁶judge: for they ⁶ poured out the blood of saints and prophets, and blood hast thou given them to drink: they are worthy. And I heard the altar saying, Yea, O Lord ⁷ God, the Almighty, true and righteous are thy judgments.

⁷ Or, him

And the fourth poured out his bowl upon the sun; ⁸ and it was given unto ⁷it to scorch men with fire. And men were scorched with great heat: and they ⁹ blasphemed the name of the God which hath the power over these plagues; and they repented not to give him glory,

And the fifth poured out his bowl upon the throne ¹⁰ of the beast; and his kingdom was darkened; and they gnawed their tongues for pain, and they blas- ¹¹ phemed the God of heaven because of their pains and their sores; and they repented not of their works.

- 12 And the sixth poured out his bowl upon the great river, the *river* Euphrates; and the water thereof was dried up, that the way might be made ready
 13 for the kings that *come* from the sunrising. And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it
 14 were frogs: for they are spirits of ¹devils, working signs; which go forth ²unto the kings of the whole ³world, to gather them together unto the war of the
 15 great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his
 16 shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon.
- 17 And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple,
 18 from the throne, saying, It is done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since ⁴there were men upon the earth, so great an earthquake, so
 19 mighty. And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness
 20 of his wrath. And every island fled away, and the
 21 mountains were not found. And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.
- 17 ¹ And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgement of the great
 2 harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the
 3 wine of her fornication. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, ⁵full of names of
 4 blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and
 5 decked with gold and precious stone and pearls, ⁶Gr. *gilded*.

¹ Gr. *demons*.² Or, *upon*³ Gr. *inhabited earth*.⁴ Some ancient authorities read *there was a man*.⁵ Or, *names full of blasphemy*

¹ Or, and of the
unclean things
² Or, a mystery,
BABYLON
THE GREAT

³ Or, witnesses

⁴ Some ancient
authorities read
and he goeth.

⁵ Gr. *on*.

⁶ Gr. *shall be
present*.

⁷ Or, *meaning*

⁸ Or, *there are*

having in her hand a golden cup full of abominations,
¹even the unclean things of her fornication, and upon ⁵
her forehead a name written, ²MYSTERY, BABYLON THE
GREAT, THE MOTHER OF THE HARLOTS AND OF THE
ABOMINATIONS OF THE EARTH. And I saw the wom- ⁶
an drunken with the blood of the saints, and with
the blood of the ³martyrs of Jesus. And when I saw
her, I wondered with a great wonder. And the angel ⁷
said unto me, Wherefore didst thou wonder? I will
tell thee the mystery of the woman, and of the beast
that carrieth her, which hath the seven heads and the
ten horns. The beast that thou sawest was, and is ⁸
not; and is about to come up out of the abyss, ⁴and
to go into perdition. And they that dwell on the
earth shall wonder, *they* whose name hath not been
written ⁵in the book of life from the foundation of the
world, when they behold the beast, how that he was,
and is not, and ⁶shall come. Here is the ⁷mind which ⁹
hath wisdom. The seven heads are seven mountains,
on which the woman sitteth: and ⁸they are seven ¹⁰
kings; the five are fallen, the one is, the other is not
yet come; and when he cometh, he must continue
a little while. And the beast that was, and is not, is ¹¹
himself also an eighth, and is of the seven; and he
goeth into perdition. And the ten horns that thou ¹²
sawest are ten kings, which have received no kingdom
as yet; but they receive authority as kings, with the
beast, for one hour. These have one mind, and they ¹³
give their power and authority unto the beast. These ¹⁴
shall war against the Lamb, and the Lamb shall over-
come them, for he is Lord of lords, and King of
kings; and they *also shall overcome* that are with
him, called and chosen and faithful. And he saith ¹⁵
unto me, The waters which thou sawest, where the
harlot sitteth, are peoples, and multitudes, and na-
tions, and tongues. And the ten horns which thou ¹⁶
sawest, and the beast, these shall hate the harlot,
and shall make her desolate and naked, and shall
eat her flesh, and shall burn her utterly with fire.
For God did put in their hearts to do his mind, ¹⁷
and to come to one mind, and to give their king-
dom unto the beast, until the words of God should
be accomplished. And the woman whom thou saw- ¹⁸

est is the great city, which ¹reigneth over the kings of the earth. ¹ Gr. *hath a kingdom.*

- 18 ¹ After these things I saw another angel coming down out of heaven, having great authority; and the earth ²was lightened with his glory. And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of ²devils, and a ³hold of every unclean spirit, and a ³hold of every unclean and hateful bird. For ⁴by ⁵the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her ⁶wantonness. ² Gr. *demons.* ³ Or, *prison* ⁴ Some authorities read *of the wine... have drunk.* ⁵ Some ancient authorities omit *the wine of.* ⁶ Or, *luxury*
- ⁴ And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her ⁵plagues: for her sins ⁷have reached even unto heaven, and God hath remembered her iniquities. Render unto her even as she rendered, and double *unto her* the double according to her works: in the cup which ⁷she mingled, mingle unto her double. How much soever she glorified herself, and waxed ⁸wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and ⁸shall in no wise see mourning. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for ⁹strong is ⁹the Lord God which judged her. And the kings of the earth, who committed fornication and lived ¹⁰wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning, standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong ¹⁰city! for in one hour is thy judgement come. And the merchants of the earth weep and mourn over her, for no man buyeth their ¹¹merchandise any more; ¹²merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and ¹³of brass, and iron, and marble; and cinnamon, and ¹²spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and ¹¹ Gr. *cargo.* ¹² Gr. *anommum.*

¹ Gr. *bodies*.
² Or, *lives*

³ Gr. *gilded*.

⁴ Gr. *work the sea*.

⁵ Gr. *one*.

⁶ Some ancient authorities omit *of whatsoever craft*.

cattle, and sheep; and *merchandise* of horses and chariots and ¹slaves; and ²souls of men. And the fruits ¹⁴ which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and *men* shall find them no more at all. The merchants of these things, who were made rich ¹⁵ by her, shall stand afar off for the fear of her torment, weeping and mourning; saying, Woe, woe, the great ¹⁶ city, she that was arrayed in fine linen and purple and scarlet, and ³decked with gold and precious stone and pearl! for in one hour so great riches is made deso- ¹⁷ late. And every shipmaster, and every one that saileth any whither, and mariners, and as many as ⁴gain their living by sea, stood afar off, and cried out as they ¹⁸ looked upon the smoke of her burning; saying, What *city* is like the great city? And they cast dust on their ¹⁹ heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over ²⁰ her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her.

And ⁵a strong angel took up a stone as it were a ²¹ great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. And ²² the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, ⁶of whatsoever craft, shall be found any more at all in thee; and the voice of a millstone shall be heard no more at all in thee; and the light ²³ of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived. And in her ²⁴ was found the blood of prophets and of saints, and of all that have been slain upon the earth.

After these things I heard as it were a great voice of ¹ ¹⁹ a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God: for ² true and righteous are his judgements; for he hath

- judged the great harlot, which did corrupt the earth with her fornication, and he hath avenged the blood of
 3 his servants at her hand. And a second time they
 1 say, Hallelujah. And her smoke goeth up ²for ever
 4 and ever. And the four and twenty elders and the
 four living creatures fell down and worshipped God
 that sitteth on the throne, saying, Amen; Hallelujah.
 5 And a voice came forth from the throne, saying, Give
 praise to our God, all ye his servants, ye that fear him,
 6 the small and the great. And I heard as it were the
 voice of a great multitude, and as the voice of many
 waters, and as the voice of mighty thunders, saying,
 Hallelujah: for the Lord our God, the Almighty, reign-
 7 eth. Let us rejoice and be exceeding glad, and let us
 give the glory unto him: for the marriage of the Lamb
 8 is come, and his wife hath made herself ready. And it
 was given unto her that she should array herself in
 fine linen, bright *and* pure: for the fine linen is the
 9 righteous acts of the saints. And he saith unto me,
 Write, Blessed are they which are bidden to the mar-
 riage supper of the Lamb. And he saith unto me,
 10 These are true words of God. And I fell down be-
 fore his feet to worship him. And he saith unto me,
 See thou do it not: I am a fellow-servant with thee
 and with thy brethren that hold the testimony of
 Jesus: worship God: for the testimony of Jesus is
 the spirit of prophecy.
- 11 And I saw the heaven opened; and behold, a white
 horse, and he that sat thereon, ³called Faithful and
 True; and in righteousness he doth judge and make
 12 war. And his eyes *are* a flame of fire, and upon
 his head *are* many diadems; and he hath a name
 13 written, which no one knoweth but he himself. And
 he *is* arrayed in a garment ⁴sprinkled with blood: and
 14 his name is called The Word of God. And the armies
 which are in heaven followed him upon white horses,
 15 clothed in fine linen, white *and* pure. And out of
 his mouth proceedeth a sharp sword, that with it he
 should smite the nations: and he shall rule them
 with a rod of iron: and he treadeth the ⁵winepress
 of the fierceness of the wrath of Almighty God.
 16 And he hath on his garment and on his thigh a
 name written, KING OF KINGS, AND LORD OF LORDS.

¹ Gr. have said.² Gr. unto the
ages of the ages.³ Some ancient
authorities omit
called.⁴ Some ancient
authorities read
dipped in.⁵ Gr. winepress
of the wine of
the fierceness.

¹ Gr. *one*.

And I saw ¹an angel standing in the sun; and he ¹⁷cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the great supper of God; that ye may eat the flesh of ¹⁸kings, and the flesh of ²captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.

² Or, *military*
tribunes
Gr. *chiliarchs*.

And I saw the beast, and the kings of the earth, and ¹⁹their armies, gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false proph- ²⁰et that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the ²¹sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.

³ Gr. *upon*.

And I saw an angel coming down out of heaven, ¹²⁰ having the key of the abyss and a great chain ²in his hand. And he laid hold on the dragon, the old ser- ²pent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and ³shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

And I saw thrones, and they sat upon them, and ⁴judgement was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the ⁵thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in ⁶the first resurrection: over these the second death hath no ⁴power; but they shall be priests of God and of Christ, and shall reign with him ⁶a thousand years.

⁴ Or, *authority*

⁶ Some ancient
authorities read
the.

And when the thousand years are finished, Satan ⁷

8 shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the

9 sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down¹ out of heaven, and

10 devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night² for ever and ever.

¹ Some ancient authorities insert from God.

² Gr. unto the ages of the ages.

11 And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of the things which were

13 written in the books, according to their works. And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man according to their

14 works. And death and Hades were cast into the lake of fire. This is the second death, *even* the lake of

15 fire. And if any was not found written in the book of life, he was cast into the lake of fire.

21 ¹ And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and

2 the sea is no more. And I saw³ the holy city, new Jerusalem, coming down out of heaven from God,

³ Or, the holy city Jerusalem coming down new out of heaven

3 made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold,

the tabernacle of God is with men, and he shall⁴ dwell with them, and they shall be his peoples, and God him-

⁴ Gr. tabernacle.

4 self shall be with them,⁵ *and be* their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor

⁵ Some ancient authorities omit and be their God.

crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Be-

hold, I make all things new. And he saith,⁶ Write:

⁶ Or, Write, These words are faithful and true.

6 for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha

and the Omega, the beginning and the end. I will

give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit 7 these things; and I will be his God, and he shall be my son. But for the fearful, and unbelieving, and 8 abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.

And there came one of the seven angels who had 9 the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain 10 great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having 11 the glory of God: her ¹light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve 12 ²gates, and at the ²gates twelve angels; and names written thereon, which are *the names* of the twelve tribes of the children of Israel: on the east were three 13 ³gates; and on the north three ³gates; and on the south three ³gates; and on the west three ³gates. And the wall of the city had twelve foundations, and 14 on them twelve names of the twelve apostles of the Lamb. And he that spake with me had for a meas- 15 ure a golden reed to measure the city, and the ²gates thereof, and the wall thereof. And the city 16 lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And he measured 17 the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of an angel. And the building of the wall thereof was jasper: and 18 the city was pure gold, like unto pure glass. The 19 foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, ³sapphire; the third, chalc- 20 edony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, ⁴jacinth; the twelfth, amethyst. And the 21

¹ Gr. *luminary*.

² Gr. *portals*.

³ Or, *lapis lazuli*

⁴ Or, *sapphire*

- twelve ¹gates were twelve pearls; each one of the several ¹gates was of one pearl: and the street of the city was pure gold, ²as it were transparent glass. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, ³and the lamp thereof ³is the Lamb. And the nations shall walk ⁴amidst the light thereof: and the kings of the earth do bring their glory into it. And the ¹gates thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honour of the nations into it: and there shall in no wise enter into it anything ⁴unclean, or he that ⁴maketh an abomination and a lie: but only they ⁴which are written in the Lamb's book of life. And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of ⁷the Lamb, in the midst of the street thereof. And on this side of the river and on that was ⁸the tree of life, bearing twelve ⁹manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be ¹⁰no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his face; and his name ¹¹shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign ¹¹for ever and ever.
- 6 And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.
- 8 And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.

¹ Gr. *portals*.² Or, *transparent as glass*³ Or, *and the Lamb, the lamp thereof*⁴ Or, *by*⁴ Gr. *common*.⁴ Or, *death*⁷ Or, *the Lamb. In the midst of the street thereof, and on either side of the river, was the tree of life*⁸ Or, *a tree*⁹ Or, *crops of fruit*¹⁰ Or, *no more anything accursed*¹¹ Gr. *unto the ages of the ages*.

And he saith unto me, Seal not up the words of ¹⁰the prophecy of this book; for the time is at hand.

He that is unrighteous, let him do unrighteousness ¹¹

¹ Or, yet more ¹ still: and he that is filthy, let him be made filthy

¹ still: and he that is righteous, let him do righteous-

ness ¹ still: and he that is holy, let him be made holy

² Or, wages ¹ still. Behold, I come quickly; and my ² reward is ¹²

with me, to render to each man according as his

work is. I am the Alpha and the Omega, the first ¹³

and the last, the beginning and the end. Blessed ¹⁴

are they that wash their robes, that they may have

³ Or, the au- ³ the right to come to the tree of life, and may enter

⁴ Gr. portals. in by the ⁴ gates into the city. Without are the dogs, ¹⁵

and the sorcerers, and the fornicators, and the mur-

derers, and the idolaters, and every one that loveth

⁵ Or, doeth and ⁵ maketh a lie.

I Jesus have sent mine angel to testify unto you ¹⁶

⁶ Gr. over. these things ⁶ for the churches. I am the root and

the offspring of David, the bright, the morning star.

⁷ Or, Both ⁷ And the Spirit and the bride say, Come. And he ¹⁷

that heareth, let him say, Come. And he that is

athirst, let him come: he that will, let him take the

water of life freely.

I testify unto every man that heareth the words of ¹⁸

the prophecy of this book, If any man shall add

⁸ Or. upon. ⁸ unto them, God shall add ⁸ unto him the plagues

which are written in this book: and if any man ¹⁹

shall take away from the words of the book of this

prophecy, God shall take away his part from the tree

of life, and out of the holy city, ⁹ which are written

in this book.

⁹ Or, even from

the things

which are

written

¹⁰ Some ancient

authorities add

Christ.

¹¹ Two ancient

authorities read

with all.

He which testifieth these things saith, Yea: I ²⁰ come quickly. Amen: come, Lord Jesus.

The grace of the Lord Jesus ¹⁰ be ¹¹ with the saints. ²¹ Amen.

*List of readings and renderings preferred by the American Committee,
recorded at their desire. See Preface, page ix.*

CLASSES OF PASSAGES.

- I. Strike out "S." (i.e. Saint) from the title of the Gospels and from the heading of the pages.
- II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "Revelation of John."
- III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."
- IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."
- V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.
- VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.
- VII. Substitute modern forms of speech for the following archaisms, viz. "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."
- VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words *δαίμων*, *δαιμόνιον*); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons").
- IX. After "baptize" let the marg. "Or, *in*" and the text "with" exchange places.
- X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Heb. ix. 15-17.
- XI. Wherever "patience" occurs as the rendering of *ὑπομονή* add "steadfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.
- XII. Let *ἀσάριον* (Matt. x. 29; Luke xii. 6) be translated "penny" and *δηνάριον* "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.
- XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "Or, *God and the Father*" etc.; viz. in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the

expression "our God and Father" add the marg. "Or, *God and our Father*"; viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii. 11, 13; Jas. i. 27. And against the expression "his God and Father" add the marg. "Or, *God and his Father*," viz. in Rev. i. 6.

XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.

MATTHEW.

- III. 7 Against "to his baptism" add marg. Or, *for baptism*
- 10 For "Is the axe laid unto" read "the axe lieth at" So in Luke iii. 9.
- VI. 11 Let the marg. read Gr. *Our bread for the coming day, or our needful bread.* So in Luke xi. 3.
- 27 For "his stature" read "the measure of his life" (with marg. Or, *his stature*) So in Luke xii. 25.
- VIII. 4 Here and in Matt. xxvii. 65; Mark i. 44, for "go thy [your] way" read simply "go"
- IX. 6, 8 For "power" read "authority" (see marg.⁸) So in Mark ii. 10; Luke v. 24.
- X. 39 "life" strike out the marg. So in xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33; John xii. 25.
- XII. 23 For "Is this the son of David?" read "Can this be the son of David?" [comp. John iv. 29.]
- 31 "unto men" strike out the marg.
- XIX. 14 For "of such is" read "to such belongeth" with marg. Or, *of such is* So in Mark x. 14; Luke xviii. 16.
- XX. 1 For "that is" read "that was"
- XXII. 23 For marg.⁸ read "Many ancient authorities read *saying*."
- XXIII. 9 For "Father, which is in heaven" read "Father, *even* he who is in heaven"
- 23 For "judgement" read "justice" So in Luke xi. 42.
- XXVI. 29 For "I will not drink" read "I shall not drink" Similarly in Mark xiv. 25; Luke xxii. 16, 18.
- XXVII. 27 For "palace" read "Prætorium" with marg. Or, *palace* [as in Mark xv. 16] So in John xviii. 28, 33; xix. 9.

MARK.

- II. 4, 9, 11, 12 "bed" add marg. Or, *pallet* So in vi. 55; John v. 8, 9, 10, 11, 12; Acts v. 15; ix. 33.
- VII. 4 For "wash" read "bathe" [comp. Luke xi. 38.]
- X. 13 For "brought" read "were bringing" So in Luke xviii. 15.
- 32 "and they that followed" etc. omit the marg.
- 45 For "For verily" etc. read "For the Son of man also" etc.
- XI. 24 For "have received" read "receive" with marg. Gr. *received*.
- XIV. 3 For "spikenard" read "pure nard" (with marg. Or, *liquid nard*), and omit marg.⁸ So in John xii. 3.

LUKE.

- I. 35 Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.

- I. 70 For "since the world began" read "of old" Similarly Acts iii. 21; xv. 18.
- II. 34 For "and rising up" read "and the rising"
37 For "even for" read "even unto"
- III. 14 For "Do violence to no man" etc. read "Extort from no man by violence, neither accuse *any one* wrongfully" and omit marg.⁵
20 For "added yet this above all" read "added this also to them all"
- IV. 1 For "by the Spirit" read "in the Spirit" and omit the marg.
- VI. 16 For "was the traitor" read "became a traitor"
- VIII. 3 For "Chuzas" read "Chuzas"
29 For "commanded" read "was commanding"
33 For "were choked" read "were drowned"
- IX. 12 For "victuals" read "provisions"
18 For "alone" read "apart"
46 For "should be greatest" read "was the greatest"
- XI. 38 For "washed" read "bathed himself" [comp. Mark vii. 4.]
- XII. 49 For "what will I" etc. read "what do I desire" (with the marg. Or, *how I would that it were already kindled* !)
- XIII. 32 "I am perfected" add marg. Or, *I end my course*.
- XV. 16 For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read *have been filled*.)
- XVII. 6 Read "If ye had faith" etc. and "it would obey you."
11 For "through the midst of" read "along the borders of" and substitute the present text for marg.³
- XVIII. 5 "lest she wear me" etc. add marg. Or, *lest at last by her coming she wear me out*
7 For "and he" etc. read "and yet he" etc. with the marg. Or, *and is he slow to punish on their behalf?*
- XIX. 29 For "the mount of Olives" read "Olivet" So in xxi. 37; see Acts i. 12.
42 "day" add marg. Some ancient authorities read *thy day*.
"peace" add marg. Some ancient authorities read *thy peace*.
- XX. 20 "rule" add marg. Or, *ruling power*
- XXII. 24 For "is accounted" read "was accounted"
70 For "Ye say that I am" read "Ye say *it*, for I am" and substitute the text for the marg.
- XXIII. 2 "Christ a king" omit the marg.
15 "he sent him" etc. add marg. Many ancient authorities read *I sent you to him*.
23 For "instant" read "urgent"
46 Let margin and text exchange places.
- XXIV. 30 Read "he took the bread and blessed; and breaking *it* he gave to them"
38 For "reasonings" read "questionings"

JOHN.

- I. 3, 10, 17 Substitute the marginal rendering for the text.
- II. 17 For "The zeal of thine house" read "Zeal for thy house"
- III. 20 For "ill" read "evil" So in v. 29.
29 For "fulfilled" read "made full" [and so xv. 11; xvi. 24; xvii. 13.
•• See "Classes of Passages" XIV.]

- V. 27 Substitute the marginal rendering for the text.
- VII. 8 For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add *yet*.
- 21, 22 For "marvel. For this cause hath Moses" etc. read "marvel because thereof. Moses hath" etc. and omit the marg.
- 23 "a man every whit whole" add. marg. Gr. *a whole man sound*.
- 38 For "out of his belly" read "from within him" (with marg. Gr. *out of his belly*.)
- VIII. 24, 28 "I am *he*" omit marg.¹ (and the corresponding portion of marg.⁴) So in xiii. 19.
- 25 Substitute for the present marg. ²Or, *Altogether that which I also speak unto you*.
- 26 "unto the world" omit marg. ³"Gr. *into*."
- 44 For "stood" read "standeth" and omit marg.⁶
- 52, 53 For "is dead" and "are dead" read "died" [Compare vi. 49, 58.]
- 58 For "was" read "was born" and omit marg.²
- X. 8 "before me" add marg. Some ancient authorities omit *before me*.
- XII. 43 For "the glory of men . . . the glory of God" read "the glory *that is* of men . . . the glory *that is* of God"
- XIV. 1 Let marg.⁴ and the text exchange places.
- 14 For "shall ask me any thing" read "shall ask any thing" and let marg. ²read Many ancient authorities add *me*.
- XVI. 25, 29 For "proverbs" read "dark sayings"
- XVII. 24 For "I will" read "I desire"
- XVIII. 37 For "Thou sayest that" etc. read "Thou sayest *it*, for I am a king" and substitute the present text for the marg. [comp. Luke xxii. 70.]
- XXI. 7 "was naked" add marg. Or, *had on his under garment only*

ACTS OF THE APOSTLES.

- II. 47 For "those that were being saved" read "those that were saved" with the text in the marg.
- III. 21 For "since the world began" read "from of old"
- VIII. 16 For "he was fallen" read "it was fallen"
- XIII. 18 For "suffered he their manners" read "as a nursing-father bare he them", and in the marg. read "Many ancient authorities read *suffered he their manners*."
- XIV. 9 "made whole" omit marg.¹
- XV. 18 For "From the beginning of the world" read "from of old"
- 23 For "The apostles and the elder brethren" read "The apostles and the elders, brethren," and put the present text into the marg.
- XVII. 22 For "somewhat superstitious" read "very religious" and put the present text in the marg.
- XIX. 31 For "chief officers of Asia" read "Asiarchs" (with marg. i.e. officers having charge of festivals in the Roman province of Asia.)
- XX. 28 For "God" read "the Lord" (with marg. Some ancient authorities, including the two oldest mss., read *God*.)
- XXI. 10 For "many days" read "some days"
- XXIII. 30 "against the man" etc. add marg. Many ancient authorities read *against the man on their part, I sent him to thee, charging* etc.
- 35 For "hear thy cause" read "hear thee fully"

XXIV. 17 For "many years" read "some years"

XXV. 3 For "laying wait" read "laying a plot"

XXVI. 28 "With but" etc. add marg. Or, *In a little time*

29 "whether with little" etc. add marg. Or, *both in little and in great*, i.e. in all respects

XXVII. 37 Omit marg.²

ROMANS.

I. 17 For "by faith" read "from faith" and omit the marg.

18 For "hold down" read "hinder"

II. 12 "have sinned" add marg. Gr. *sinned*.

13 For "a law" read "the law"

14 For "which have no" read "that have not the"

For "having no" read "not having the"

14, 15 Enclose in a parenthesis.

15 "their thoughts" etc. add marg. Or, *their thoughts accusing or else excusing them one with another*

18 In marg.⁸ for "*provest*" read "*dost distinguish*"

22 Omit the marg.

III. 9 For "in worse case" read "better" and omit the marg.

21 Begin a paragraph.

23 "have sinned" add marg. Gr. *sinned*.

25 "set forth" omit marg.⁹ ("*purposed*")

For "by his blood" read "in his blood" (retaining the comma after "faith") and omit marg.¹¹

31 Make a paragraph of verse 31.

IV. 1 For "according to the flesh, hath found" read "bath found according to the flesh" and put the present text into the margin.

V. 1 For "let us have" read "we have" and in marg.⁸ read Many ancient authorities read *let us have*. So in verses 2, 3 for "let us" read "we" (twice).

7 Omit marg.⁹ ("*that which is good*")

VI. 7 "justified" add marg. Or, *released*

VII. 25 For "I myself with the mind serve" read "I of myself with the mind, indeed, serve"

VIII. 3 Let marg.⁹ ("*and for sin*") and the text exchange places.

5, 6, 9, 13 For "spirit" read "Spirit"

13 For "mortify" read "put to death" and omit marg.²

24 For "by" read "in" (with marg. Or, *by*)

26 For "himself" read "itself"

34 For "shall condemn" read "condemneth"

IX. 5 For marg.⁶ read Or, *flesh: he who is over all, God, be blessed for ever*

22 "willing" add marg. Or, *although willing*

XI. 11 Begin the paragraph here instead of at ver. 13.

XII. 1 For "reasonable" read "spiritual" with marg. Gr. *belonging to the reason*.

6 Omit marg.¹ ("*the faith*")

19 Let marg.⁷ ("*the wrath of God*") and the text exchange places.

1 CORINTHIANS.

I. 18 For "are perishing . . . are being saved" read "perish . . . are saved" and put the present text into the marg.

- I. 19 For "And . . . reject" read "And the discernment of the discerning will I bring to nought"
- 26 Omit marg.⁸ ("Or, have part therein")
- II. 6 For "the perfect" read "them that are fullgrown"
- 8 For "knoweth" read "hath known"
- 12 For "is of God" read "is from God"
- For "are freely given to us by God" read "were freely given to us of God"
- 13 For "comparing spiritual things with spiritual" read "combining spiritual things with spiritual *words*" and omit marg.¹⁰
- 14 "natural" add marg. Or, *unspiritual* Gr. *psychical*.
- IV. 8 For "have reigned" read "have come to reign"
- 9 For "and to angels" read "both to angels" and substitute the present text for the marg.
- 21 For "meekness" read "gentleness"
- V. 10, 11 Let marg.⁸ and ⁶ and the text exchange places.
- VII. 6 For "permission" read "concession"
- 21 Let marg.¹ ("*nay, even if*") and the text exchange places.
- 25 For "faithful" read "trustworthy"
- 26 For "the present distress" read "the distress that is upon us"
- 31 For "abusing it" read "using it to the full" and omit the margin.
- VIII. 3 For "of him" read "by him"
- 8 "commend" add marg. Gr. *present*.
- IX. 10 "altogether" let "assuredly" be the rendering in the text, and substitute "*altogether*" for the marg.
- 27 "have preached" add marg. Or, *have been a herald*
- XI. 10 Omit marg.¹ ("*have authority over*")
- 19 For "heresies" read "factions" (with marg. Gr. *heresies*.)
- 27 For "unworthily" read "in an unworthy manner"
- XII. 31 Read "And moreover a most excellent way" etc.
- XIII. 12 Read "then shall I know fully even as also I was fully known" and omit marg.⁸ and ⁹.
- 13 Omit marg.¹⁰ ("*but greater than these*")
- XIV. 3 For "comfort" read "exhortation"
- 33, 34 For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.]
- XV. 2 Adopt marg.¹ for the text (substituting "*the word which*" for "*what*").
- 8 For "as unto . . . time" read "as to the *child* untimely born"
- 19 Let marg.¹ and the text exchange places.
- 33 For "Evil company doth corrupt good manners" read "Evil companionships corrupt good morals"
- 34 For "Awake up" read "Awake to soberness" and omit marg.⁷
- 44, 46 "natural" add marg. Gr. *psychical*.
- 51 For "We shall not all" read "We all shall not" and put the present text into the marg.

2 CORINTHIANS.

- I. 9 For "answer" read "sentence" (with marg. Gr. *answer*.)
- 15 For "before" read "first"
- 24 Read in the text "for in faith ye stand fast"
- II. 14 Begin a new paragraph with this verse.
- 15 For "are being saved . . . are perishing" read "are saved . . . perish" and put the present text into the marg.

- III. 9 For "is glory" read "hath glory" and let marg.¹ run Many etc. *For if the ministration of condemnation is glory.*
 18 Let marg.¹⁰ and the text exchange places.
 Omit marg.¹¹ ("*the Spirit which is the Lord*")
 IV. 3 For "are perishing" read "perish" and put the present text into the marg.
 VII. 8, 9 For "I do not regret it, though" etc. read "I do not regret it: though I did regret it (for I see that that epistle made you sorry, though but for a season), I now rejoice" etc.
 XII. 7 Strike out "—wherefore" and add marg. Some ancient authorities read —*wherefore*.

GALATIANS.

- I. 7 "which is not another *gospel*: only" etc. add the marg. Or, *which is nothing else save that* etc.
 10 Read "For am I now seeking the favour of men or of God" and for "seeking to please" read "striving to please"
 II. 1 Strike out marg.⁵ ("*in the course of*")
 16 For "save" read "but" and omit marg.⁴
 20 For "yet I live; and yet no longer I" read "and it is no longer I that live" and omit marg.⁶
 III. 22 For "hath shut up" read "shut up"
 23 Omit marg.¹ ("*the faith*")
 24 For "hath been" read "is become"
 IV. 12 For "be" read "become"
 For "I *am* as" read "I also *am become* as"
 16 For "because I tell you" read "by telling you"
 19 Substitute a dash for the comma after "you"
 V. 1 Substitute marg.¹ ("*For freedom*") for the text.
 12 For "cut themselves off" read "go beyond circumcision"
 20 Substitute marg.¹ ("*parties*") for the text.
 VI. 1 "in any trespass" add marg. Or, *by*
 10 "as" add marg. Or, *since*
 11 Let the marg. ("*write*") and the text exchange places.

EPHESIANS.

- I. 16 For "and which *ye shew*" read "and the love which *ye shew*" and in marg.³ for "insert" read "omit"
 II. 2 For "power" read "powers" (with marg. Gr. *powers*)
 III. 13 For "ye faint not" read "I may not faint" (with marg. Or, *ye*)
 VI. 9 For "both" read "he who is both"

PHILIPPIANS.

- I. 16 To "the one" etc. add marg. Or, *they that are moved by love* do it.
 17 To "but the other" etc. add the marg. Or, *but they that are factious proclaim Christ*
 22 Read in the text "*if this shall bring fruit from my work*" with marg. Gr. *this is for me fruit of work.*
 Omit marg.³ ("*I do not make known*")
 II. 1 For "comfort" read "exhortation"
 6 For "being" read "existing" and omit marg.¹
 Let the text run "counted not the being on an equality with God a thing to be grasped" and omit marg.³

- II. 14 For "disputings" read "questionings"
- 15 For "may be" read "may become"
- III. 8 Substitute marg.⁵ ("refuse") for the text.
- 9 For "of God" read "from God"
- 12 For "apprehend . . . apprehended" read "lay hold on . . . laid hold on", and in marg.⁸ for "*apprehend . . . apprehended*" read "*lay hold . . . laid hold on*"
- 13 For "apprehended" read "laid hold"
- IV. 4 Omit marg.⁸ ("*Farewell*")
- 19 For "fulfil" read "supply" [Comp. "Classes of Passages," XIV.]

COLOSSIANS.

- I. 26 For "from all" read "for"
- II. 15 For "having put off from himself" read "having despoiled" and substitute the text for marg.³
- III. 5 For "Mortify" read "Put to death" and omit marg.⁹
- 16 For "richly" read "richly;" and omit the semicolon after "wisdom" putting the present text into the marg.

1 THESSALONIANS.

- II. 6 Let marg.¹ run *claimed authority*, and then let the marg. and the text exchange places.
- IV. 12 For "honestly" read "becomingly"
- V. 22 Omit marg.⁴ ("*appearance*")

2 THESSALONIANS.

- II. 2 For "is *now* present" read "is just at hand"
- 10 For "are perishing" read "perish" with the text in the marg.
- III. 2 Omit marg.¹¹ ("*the faith*")

1 TIMOTHY.

- I. 16 For "hereafter" read "thereafter"
- 18 Substitute marg.³ ("*led the way to thee*") for the text.
- II. 4 Read "who would have all men to be saved"
- 15 Let marg.¹ and the text exchange places.
- V. 12 For "faith" read "pledge" (with marg. Gr. *faith*.)
- VI. 9 For "desire" read "are minded"

2 TIMOTHY.

- I. 10 For "incorruption" read "immortality" with marg. Gr. *incorruption*.
- II. 26 Read "having been taken captive by him unto his will"; and let marg.¹⁰ run Or, *by him, unto the will of God* Gr. *by him* etc.

TITUS.

- I. 2 "before times eternal" add marg. Or, *long ages ago*
- II. 13 Let the text and marg.⁴ exchange places.
- III. 10 For "A man . . . heretical" read "a factious man"

HEBREWS.

- I. 7 Omit marg.⁴ ("spirits")
9 To the first "God" add marg. Or, *O God*
- II. 16 Let the text run "For verily not to angels doth he give help, but he giveth help to" etc. (with marg. Gr. *For verily not of angels doth he take hold, but he taketh hold of* etc.)
17 For "might be" read "might become"
- III. 9 Let marg.⁴ ("Where") and the text exchange places.
11 "As" add marg. Or, *So* So in iv. 3.
- IV. 2 Let the text and marg.³ exchange places, reading in marg. "Many ancient authorities" etc.
7 Read "a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye" etc.
- VI. 1 For "let us cease" etc. read "leaving¹ the doctrine of the first principles of Christ, let us" with marg.¹ Gr. *the word of the beginning of Christ*.
9 In marg.⁸ for "*are near to*" read "*belong to*"
- VIII. 8 "finding fault" etc. add marg. Some ancient authorities read *finding fault* with it *he saith unto them*.
- IX. 4 Let marg.³ and the text exchange places.
9 For "parable" read "figure" So in xi. 19.
Omit "*now*."
14 "the eternal Spirit" add marg. Or, his *eternal spirit*
17 Let marg.¹ and the text exchange places.
- X. 1 For "they can" read "can" (and for marg.⁸ read Many ancient authorities read *they can*.)
22, 23 Let the text and marg.¹ exchange places.
25 For "the assembling of ourselves together" read "our own assembling together"
34 For "ye yourselves have" read "ye have for yourselves" (and omit marg.⁴, letting marg.³ read Many ancient authorities read *that ye have your own selves for a* etc.)
- XI. 1 Read "faith is assurance of things hoped for, a conviction" etc.
5 Read in the text "for he hath had witness borne to him that before his translation he had been" etc. with the present text in the marg.
- XII. 3 For "themselves" read "himself" (and let marg.⁵ run Many ancient authorities read *themselves*.)
17 For "rejected (for . . . of repentance)" read "rejected; for he found no place for a change of mind in his father" with marg. Or, *rejected (for he found no place of repentance)*, etc. Or, *rejected; for . . . of repentance* etc.
- XIII. 18 For "honestly" read "honourably"
20 For "the eternal" read "an eternal"
24 "They of" add marg. Or, *The brethren from*

JAMES.

- I. 3 For "proof" read "proving"
17 For "boon" read "gift"
- III. 1 For "many" read "many of you"
- IV. 4 "adulteresses" add marg. That is, *who break your marriage vow to God*.

1 PETER.

- II. 2 In marg.³ for "*reasonable*" read "*belonging to the reason.*"
 V. 2 For "according unto God" read "according to *the will of God*" (and so in marg.³). Comp. Rom. viii. 27.

2 PETER.

- I. 1 Let marg.⁴ and the text exchange places.
 7 For "love of the brethren" read "brotherly kindness" (twice) with marg.
Gr. love of the brethren.
 17 For "came such a voice to him from the excellent glory" read "was borne such a voice to him by the Majestic Glory" and omit marg.⁴
 18 For "come" read "borne" and omit marg.⁵
 II. 13 For "love-feasts" read "deceivings" and in marg.⁵ read Some ancient authorities read *love-feasts*.

1 JOHN.

- III. 19, 20 For "him, whereinsoever . . . because God" etc. read "him: because if our heart condemn us, God" etc. (with the present text in the marg.)
 V. 18 Substitute marg.³ for the text, and add marg.³ Some ancient manuscripts read *him*.

2 JOHN.

- I (and 5) "lady" add marg. Or, *Cyria*

3 JOHN.

- 4 dele marg.³
 8 For "with the truth" read "for the truth"

JUDE.

- 1 For "Judas" read "Jude" and add marg. Gr. *Judas*.
 4 For "set forth" read "written of beforehand" putting the present text into the marg.
 22 Against "And on some" etc. add the marg. Some ancient authorities read *And some refuse while they dispute with you*.

REVELATION.

- I. 8 Omit marg.⁸ ("*the Lord, the God*")
 13 Omit marg.³ ("*the Son of man*")
 III. 2 For "fulfilled" read "perfected"
 IV. 6 "of the throne" add marg. Or, *before* [comp. v. 6; vii. 17.]
 V. 6 "in the midst of the throne" etc. add marg. Or, *between the throne with the four living creatures, and the elders*

- VI. 6 "A measure" etc. add marg. [instead of marg.³ and ⁴] Or, *A chanix* (i.e. about a quart) *of wheat for a shilling*—implying great scarcity.
 11 For "be fulfilled" read "be fulfilled *in number*" and then let the marg. and the text change places.
- VII. 17 "of the throne" add marg. Or, *before* (See iv. 6.)
- X. 6 Substitute marg.³ (*delay*) for the text.
- XXII. 4 For "stood . . . was . . . was . . . might" read "standeth . . . is . . . is . . . may"
- XIII. 1 "he stood" add marg. Some ancient authorities read *I stood* etc., connecting the clause with what follows.
 8 Let marg.⁴ and the text exchange places. [comp. xvii. 8.]
- XIV. 6 For "an eternal gospel" read "eternal good tidings"
 15 For "over-ripe" read "ripe" with marg. Gr. *become dry*.
- XV. 2 For "that come" read "that come off"
- XVI. 9 For "the God" read "God"
 16 "Har-Magedon" add marg. Or, *Ar-Magedon*
- XIX. 15 For "of Almighty God" read "of God, the Almighty"
- XXII. 3 For "do him service" read "serve him"

